



ILVSTRISSIMIS, ET HONORATI SSIMIS VIRIS
THEOPHILO COMITI LINCOLNIENSI,
GVLIELMO VICE-COMITI SAY, ET SELE,
DOMINIS SVIS SVBMISSISSIME COLENDIS,

HAS

IOHANNIS PRESTONI.S S.THEOL.DOCT.

ET

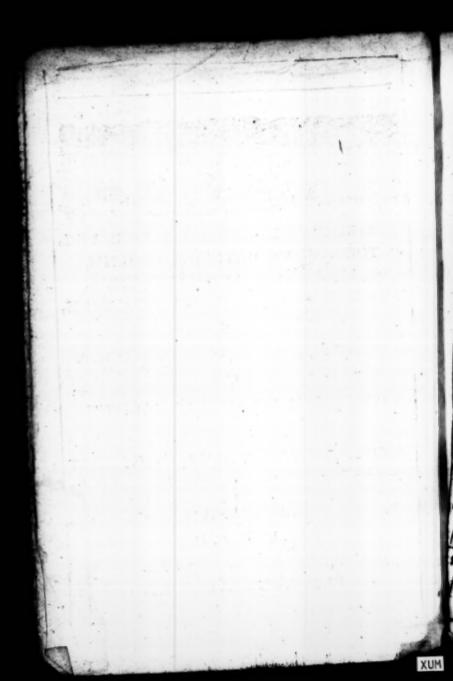
COLLEGII IMMAN VELIS MAGISTRI PRIMITIAS

DEVOTISSIMI, TAM AVTHORIS, DVMVIVERET QVAM IPSORVM, QVI SVPERSVNT, OBSEQVII

TESTIMONIVM

L. M. D. D. D.

RICHARDVS SIBS.
IOHANNES DAVENPORT.



To the Reader.



T had beene much to bave beene defired (if it had so pleased the Father of Spirits) that this worthy man had survived the pub-

listing of these, and other his Lectures: for then, no doubt, they would have come forth more refined, and digested; For, though there was very little or no mistake in taking them from his mouth, yet preaching, and writing, have their severall graces. Things livened by the expression of the speaker, sometimes take well, which after, upon a mature review, seeme either supersuous, or stat. And we oft see men, very

able to render their conceipts in writing,

yet not the happiest speakers.

Yet we, confidering (not so much what might have beene, as) what now may be for the servcie of the Church, though good rather to communicate them thus, then that they bould die with the Author. He was a man of an exact judgement, and quicke apprehension; an acute Reasoner, active in good, chorce in his notions, one who made it bis chiefe ayme to promote the cause of Christ, and the good of the Church, which moved bim to fingle out arguments answerable, on which he spent his best thoughts. He was bonoured of God to be an instrument of much good, whereunto be bad advantage by those eminent places he was called unto. As be bad a sbort race to run, so he made speed, and did much in a little time. Though be was of an higher elevation levation, and straine of spirit then or dinarie, yet out of love to doe good, he could
frame his conceits so, as might sute with
ordinary vaderstandings. A little before
his death (as weewere informed by the
Right Honourable the Lord Viscount
Say and Sele, in whose pietie, wisedome,
and sidelitie, he put great repose) he was
desirous that we should pervie what of his
was sit for publicke vs.

We are not lonorant, that it is a thing fubject to censure, to seeme bold and wittie in another mans worke, and therefore as little is altered, as may be. And we desire the Reader, rather to take in good part, that which is intended for publique good, than to catch at imperfections, confidering they were but taken, as they fell from him speaking. And we intreate those, that have any thing of his in their bands,

that

TO THE READER.

shat they would not be bafty, for private respects, to publish them, till me, whom the Author par in trust, have pervsed them. Wee purpose (by Gods belpe) that what shall be judged fit shall come forth. Wee fend forth these Sermons of Gods All-Sufficiencie, Mans Vprightnes, and the Covenant of Grace first, as being first prepared by him that had the Coppies, and because the right understanding of these points bath a chiefe influence into a Christian life. The Longine a blef. fing answerable, and continue still to send forth such faithfull Labourers into bis Harveft. at or roder rober ?

Racrino the a I & a more feducies, a

LOUNT DIA WENT PORATALANT

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OF GODS ALLSVFFIGIENCY.

GENESIS 17.1.

I am GOD All-sufficient.



Ecause in the performance of all the Duties of Sanctification, Sinceritie is all in all, therefore I have chosen this Text, that you may not bee deceived. It is true; many things are very excellent if they beeright. There is no

cellent if here is no lous, if it alse it is

Sinceritie

is required

in all Du-

ties.

question but the Diamond is very precious, if it bee a true Diamond, but if it bee false it is nothing worth: If you take a precious Balme, you make no question of the thing, and of the excellencie of it in generall, all the question is, whether it be right or no, and so in the graces of Gods Spirit, especially, seeing they concerne our salvation; It much concernes us, to know whether they

В

be

The ground of finceribe right or counterfeit; and therefore you fee the condition that God requires here of Abraham, is, that he bee upright and perfect, without hypocrifie; (fo the word fignifieth) Walke before me without bypocrisie. Now we have rather chosen this Text then any other, because it sets forth the ground of all finceritie, and perfect walking with God, whichis, even the apprehension well fetled in the heart, that God is All-sufficient : for this is the Lords, precept, Walke before me, and be thou perfect, or upright, or fincere, let it not be in hypocrifie: and this is the motive that he useth to perswade him to it, I am Allsufficient; As if he should say, if there were any defect in me, if thou didft need or couldeft defire any thing that were not to be had in me, and thou mightest have it else-where, perhaps thy heart might be imperfect in walking towards me, thou mightest then step out from mee to take in advantages elsewhere; but seeing I am All-sufficient, since I have enough in meto fulfill all thy defires, fince I am every way an adæquate object, that if thou lookest about, and confiderest all that thy soule can wish for, thou may it have it in mee, why then shouldest not thou confecrate thy felfe to me alone? Why then shouldest thou be uneven in thy wayes, serving me sometimes by fits, and sometimes the Creature? For there is nothing in the Creature, but thou maieft find it in me, I am All-sufficient, I am All sufficient, therefore walke before me, and be perfect.

Yetthese words containe somewhat more which you may see by that which follows, I will make my Covenant between me and thee, and I will multiply thee

exceeding-

exceedingly. The ground of all our finceritie is the Covenant, that is between God and us. Now these words do the most briefly that I find of any in the Scriptures, expresse the Covenant between God and us on both fides, for they are but the fumme of the Covenant, which in other places of Scripture is explicated, and fet forth more at large; so that the opening of the Covenant on both fides, is the ground of all the finceritie, of all that obedience that we yeeld to God: And therefore, I fay, you shal not only have occasion from this Text to examine the graces of Gods spirit in you and the actions that flow from them, whether they be fincere and perfect, but likewise we will shew you the ground of this sincerity, whence itarifeth, & how it is wrought in every mans heart, And thus these words containe the Covenant, fayth the Lord to Abraham, I will bethy God. On the other fide, then shalt be mine. Now he shewes what a kind of God he will be to him, I will be All-fufficient to thee, which consists in twothings, if you compare this with Gen. 15.1. I will be thy Buckler to preserve thee from all evill: And againe, I will be thy exceeding great reward: that is, I will not only be a Shield, but I will bee a Sunne to thee; I will both preserve thee from all evill, and I will fill thee with all good things, I will compasse thee about with mercy and loving kindnesse: so that thou shalt find, that I will bee an exceeding great reward. So God expresseth himselfe to Abraham. And this is the covenant on Gods part. Now that, which is required on Abrahams part, is that he be the Lord as the Lord is his, for so you see in the words following.

Gen.15.1.
All-sufficiencie of GOD,
whereinit consists.

The question only is, in what manner Abraham shall be the Lords how that shall be declared? Sayth he, It is not an empty relation, but thou must shew that thou are mine by walking before me. And yet it must not be any kind of walking before the Lord, but it must be a perfect walking before him. Walke before me, and be perfect, and therefore it is added, I will make my Covenant, that is, this is the Covenant, of which Circumcision was but a signe, for it was instituted presently, as we see in the words following.

There are three speciall points that we will gather

out of the words.

The first is from the connexion, and we will begin with that, because it is a preparation to the other two: In that the Lord useth this as an argument to Abraham, I am All-sufficient, therefore Walke before me, and be thou perfect; we may observe this; that

Doll. 1. Doubting of Gods
All-Jufficiencie, the cause of departure sto God, and of uneven walking with him.

The canfe of all departure from God, of all uneven nesse in our wayes towards God, is from hence, that we doe not thinke God to be All-Sufficient.

As on the other side, the cause of all our sincerity and perfettnesse, ariseth hence, that wee doe apprehend him to bee All-sufficient. This you see evidently ariseth from the words; for thence is the force of the Argument, I am All-sufficient, therefore malke before me, and be perfett. My Beloved, it is evident, that the cause of every mans keeping off from God, the cause of his unevennesse after hee is some into him, is from hence, that men thinke not God to bee All-sufficient; for if a man

had enough in the Lord, he would never go out from him ; but because he wants something, he defires fomething that is not in him, or he feares fomething, that he thinkes he cannot keepe off from him:hence it comesto paffe that he steps out from God, he goeth out of the waves of his Commandements. And therefore, I say, the cause of every mans departure from God, the cause of his keeping off from God, or fores of of his unevennesse in the wayes of God, is from hence, that he thinkes not God to be All- sufficient;

and this you shall see in three forts of men.

First, there is a generation of men, that live as without God in the world, and that looke not towards God at all, that make conscience of nothing Such as and what is the reason of that? but because they thinke, they have sufficient of their owne, and to God. therefore they walke in their owne wayes, and stand upon their owne bottome, and they love them-

selves, and serve themselves altogether, and apply

not themselves to the Lord at all; and therefore whenfoever any man is brought unto God, the worke is ; to take him off from his owne bottome, to shew him his owne insufficiencie in himselfe, and the emptinesse of himselfe, and of every crea. ture, and this All-sufficiency that is in God, and upon the ground, he comes into God. As you know, the Prodigall Sonne, when he faw that he could not Luke 10. subfift longer, but hee must perish, if hee stayed where he was, and faw again, if he went home to his Fathers bouse, there was meat enough, this was that

B 2

that moved him to goe home; this course the Lord

takes with all whom he brings home to him; as we fee A4 16. A& 2.

Ads g.

fee in the Laylor : and in those, Att. 2. They were pricked in their hearts; and in Paul, when the light shined about him, and he was stricken from his horse; At. o. It was all but to shew them their vanitie, to take them offfrom their owne bottoms, to shew them their own in sufficiencie, and then he discovered that All sufficiencie that was in himselfe; for no man will change but for the better, he will not deny himselfe, and leave what he hath, till something that is better be propounded unto him: So, I fay, the cause why men come not in, is, because they have an opinion of sufficiencie in themselves, and in the creature, and they apprehend not an Al-sufficiencie in God: that is, an All-sufficiencie to be in him alone.

Such as doe Somewhat, but net thorowly.

Math.13.

Note.

A second fort of men are such as do come in, and performe many things, and bring forth some fruit, and become professors of the feare of God, and yet they doe it not throughly, but by halves; the caule of this is likewise from hence, that they doe not apprehend God to be All-sufficient; for if they did, they would be perfett with him; as we feethe Se. cond and Third ground (for that Parable doth but shew you the kinds of Professors) they were all such as professed the feare of the Lord, that are there spoken of, for we fee, they brought forth fruit, They received the Word with joy. What was the reason the fecond ground was not perfect with the Lord? Because they thought him not to be a Buckler strong enough to beare off all evills, to beare off all persecution. What was the reason the third ground did it not? Because they thought there was something in riches, in pleasures, in divers lusts, that they could not have have in the Lord, so they departed from him: Onely the fourth ground kept close, because they did apprehend all to be in the Lord that they defired they did apprehend him to be strong enough to deliver

them from all things they feared.

The third fort of menare fuch as are regenerate. which yet are subject to many slips and falls to many turnings afide: And the cause of all this is, that they apprehend not God to be All. Sufficient. As for example, what was the reason that Abraham when he went downeinto Egypt (being driven thither by reason of Famine) saved himselfe with a lye, saying that Sarah was his Sifter, and not his wife ? burbe. cause he thought God was not able to keepe him and defend him. If he had thought him to have beene All-sufficient, he would not have done it. What wasthe reason that Moses when God fent him on a message into Egypt, was so backward to performe it? But because hee thought that the Lord was not All-sufficient; For he hath two reasons why hee would not goe; One was, hee wanted speech, hee wanted abilitie and gifts; Hee was of a frammering tongue; And the other was, those were alive, that (hethought) (enght his life: If he had thought that God was able to have beene with his tongue, to have strengthened him, and to have improved his gifts. and to have inabled him to the service : if hee had thought likewise, that he had beene able to have defended him from those that fought his life, hee would never have disobeyed the Commandement of God, and beene backward to performe it as hee was. :

Such as are regenerate.

Instances.

And

And so likewise Rebecca, What was the reason the used that wile and thist, and inordinate meanes to bring a good thing to passe, to obtaine the bleffine, when Iacob and the joyned in lying to Isaack, but because they thought God was not sufficient to performe that promise ? For the bleffing belonged to lacob, and no doubt but hee should have had it in due time. And foit is in all the faults of the Saints; which are hence, because they apprehend not God to be All- sufficient; even as it was in the first finne of Adam and the Angels; what was the reason that Adam fell from God at the first? It was because he defired something that hee thought hee could not find in the Lord, he defired to know good and evill, which he thought he should not have in the Lord, hee thought the Lord had kept it from him, and therefore he stepped out from the Lord to este that Apple, using that as a meanes to obtaine his defire. And this, indeed, was the cause of his falling away. So likewise, the cause of the falling of the Angels, 1 Tim. 3.6. the Apostle saith there, that a Minister was not to be a young Schol-Tim. 3.6 ler, left he be puffed up; and fall into the condemnation of the Divell: That is, left he be puffed up, and fall into the same sinne, for which the Divell was condemned, that is, to be puffed, that is, to have the defires enlarged beyond the bounds which God hath fer them, to defire more than they should have, to bee exalted above measure, that measure, that God hath appointed them, that is, they defire more, they looked after more, they thought there was not an All-Sufficiencie in God forthem: This

The Divels fin, what.

was the finne of the Angels that fell. And asit was the cause of their first fall, so it is the cause of all the finnesthat have beene committed fince. And the reasons of it in briefe are these.

First, it ariseth from the desire of happinesse that is implanted in every mans nature. Happineffe, you know, is a compound which confifts of all good things, fo that none must be wanting; there is no good thing but it must be an ingredient into it. Now the nature of man is made by God to defire happinesse, every man naturally defires happinesse, and may defire it, if there be any feantneffe in this. if there be any evill that lies upon him that is not removed, or if there bee any good that hee defires and wants, that he doth not enjoy; (Ifay) his heart cannot reft, for he desires happinesse; therefore if he find not an All-fufficiencie in God, fo that no. thing be wanting, that his heart can defire or looke after, it is impossible hee should cleave close unto him, but he will be ready to ftep out from him.

Secondly, this will appeare from the nature of finne: the definition that the Schoole-men give of From the finne, (which we may receive) is this, that it is the conversion of a man from God to the Creature, from the immutable God to the mutable Creature . In every sinne there is such a turning of the foule from God to the Creature. Now, it is certaine, if a man did find an All-sufficiencie in God, hee would neverturne from him, nor seeke to the Creature; even as the Bee, if it did finde hony enough in one flower, would not haften to another, but because it doth not, it goes from flower to flower.

From mans defire of happineffe.

Simile

And so is the nature of man (as Salomen expresser it, saying, that) Hee hastened to outward things, that is, when hee fell upon one he found not enough in it, he made hast to another, and to another, so the nature of man, if it did find sweetnesse, and comfort and contentment enough in God, it would not turne from him to the creature; but because, in his sence, the object is too narrow, there is somewhat he would have more, he lookes over the Pale, as it were, he seeth, something that he desireth, and that causeth him to step out, whereas if he had enough at home, it he had enough in the Lord, hee would not goe out from him, to turne inordinately to the Creature upon any occasion.

From the nature of finceritie.

Thindly, this will appeare likewise from the nature of finceritie, and perfect walking with God for to malke perfectly with God, is nothing but this, when a man chooseth God, so that hee cleaves to him alone, whereas doublenesse of minde stands in this, when a man is distracted betweene God and fome other objects I fay, betweene God and riches, betweene God and gredit, betweene God and pleafure, and is sometime applying himselfe to one, and fometime to another, and fo he goes a double way. So that when a man hath two principall objects, and two principall ends, upon which his eye is fet, when he hath two inward principles within, that arethe cause of his motion, this way and that way, fuch a manis a double, minded man; hee is a finglehearted man that chooseth God alone, and though heewalke imperfectly with him, yet hee choofeth him.

A double minded man who.

Now

Now if a man apprehend Gods All-Sufficiencie he will choose him alone, if he doe not, it is impossed. fible he should chuse him alone, but hee will joyne somewhatelse with him; for if hee thinke there is but a partiall sufficiency in God, and that there is forme fufficiency in any Creature belides, it must needs be that hee must have an eye upon both; and then his wayes will be uneven, then his way is unftable; and, therefore, I fay, the cause of that instabilitieto which men are subject is, because they doe not apprehend God to bee All-fufficient, for you must know this by the way, that there is a double inftabilitie (that word isufed in Iam. 1.8. A donble minded man is unstable in all bis wayes. One is an instability betweenetwo objects which makes up all the Sufficiency that he defires, fothat there is a part of that sufficiency in one, and part of it in another. The second is an instabilitie in following one object that hee hath chosen. Indeed, the second instabilitie all the Saints are subject unto, all regenerate men are unitable thus in all their wayes, they cannot sticke fast to God, and walke perfettly with him. But herein is their forcerity, they choose him, they pitch upon him. Now the ground of it is, they apprehend him to bee All-sufficient, though this apprehension be not alwayes kept strong, it is not alway lively, and active in their minds, their perswasion is not alway full and present, and thereforethey are ready to step out. So the latter instabilitie befalls the Saints, the former befalls hypocrites, and both the one and the other instabilitie still proceed from hence, that wee apprehend not

Instabilitie double. Iam. 1.8.

God

God to be All-sufficient. Holy men have that apprehension in the maine, but not in a constant tenour at all times; Hypocrites have it not fo much

From the nature of faith.

as in the maine. Fourthly, This truth will likewise appeare from

thenature of faith, that which makes a man righte-

ous, that which fandifies a manthroughout is faith: that which is the cause of all unrighteousnesse in us is unbeliefe, foriccauseth a man to depart from the

Gen.15.

Lord: as Heb. 3.12. Take heed left there bee in any of you an evill heart of unbeliefe to depart from the living God. In this sence faith is said to be accounted

Rom.4

forrighteousnesse. Abraham beleeved God. Gen. 15. God indeed made the same proposition that he doth here, for fubstance, he tels him what he would doe for him, and, fayth the Text, Abraham beleeved God, and it was accounted to him for righteousnesse. Now, it was accounted to him for righteensnesse, chiefly in this fence, as it is interpreted, Rom.4.

that his very taking of the promise and his accepting of the Covenant, in that he did receive that which God gave, that put him within the Covenant, and therefore the Lord reckoned him a righteous man, even for that every acceptation and beleeving. But that is not all : but likewise he accounted faith to him

for righteousnesse because faith doth sandifie, and make a man righteous : and therefore Beleved (by the way) wonder not at this, that we put fo much upon faith : for leta man beleeve, that God is All. Sufficient, which is the Covenant, for justifying faith

is but a beleeving of that part of the Covenant, and inabling a man to keepe the other part which is re-

quired

quired; and, I fay, it makes a man righteous : for when a man beleeves that God is All-sufficient, it will cause a man to give up himselfe to the Lord againe, when he beleeves the Lord to bee all in all things to him, it inableth him to bee all in all things to the Lord againe, that is, to bee hely to the Lord in all manner of conversation. It knits his heart unto the Lord. It fanctifieth a man throughout, it makes him peculiar to the Lord, it makes him wholly to him. This is the nature of faith. Now (marke it) faith could not thus fanctifie, if it did not beleeve Gods All sufficiency. Againe, unbeliefe could not cause our falling or departing from God, if it were not hence, that we faile in beleeving fome promife of his, or fome threatnings, wee thinkethere is not an All-sufficiencie in God, you know his promises containe all good things, if we cleave unto him, and his threatnings all evillthings, if wee depart from him. If this were fully beleeved, our hearts would keep an eare to him : as farre as it is not beleeved, fo farre westep out. Now, I say, hence faith purifieth the heart : It sanctifieth, it is the cause of all righteousnessethat is wrought by us: and unbeliefe is the cause of all unrighteousnesse that is wrought by us. Hence we gather then, that the perswasion of Gods All-fufficiencie keeps a mans heart perfect with God: and as farre as you come short of this perswasion, so farre you are ready to depart from him.

And the ground of it is, because that which drawes us from the Lord, is either vaine feares, or vaine hopes. Those are the two eares asic were by which Sathan takes every man, whereby he drawes

and feares draw us from God.

Vain hopes

him

him away out of the wayes of the Lords Commandements. Now if a man did beleeve that God were All-sufficient he would be subject to none of these falle feares, if he did apprehend him to be a Buckler, that could keepe him from all ill. Againe, on the other fide, if he did beleeve God to be an exceeding great reward, that is, so great a reward that there can bee nothing wanting in him, that there is a length, and breadth, and depth, and height, in that reward, that his heart hath latitude enough to walke in, he can defire nothing out of it : this would free a man from all vaine hopes, so that the apprehension of it would keepe his heart perfect. Contrariwife, as farre as you fayle in either, fo farre you are fubject to those two, either false feares, or vaine and finfullhopes: and that is the cause of our uneven and unequall walking with God, that we are not upright and perfect.

Hence you may see both the nature of sinne, and the cause of all sinne; for it is profitable for us Beloved, (nothing more profitable than) to find out the cause of sinne. It is a Rule that Physitians have that a disease, when it is throughly knowne (that is, when the cause of it is fully knowne) it is halfe cured; so it is in the disease of the soule, to know the very roote and rise, from whence it proceeds, or commeth, to know the principle from whence it ariseth, it is a great helpe to us to prevent it, to heale it. But I say, this will both shew the nature of sinne,

and the cause of finne in us.

First, itshewes the nature of sinne, how evill a thing it is, yea worse, than, for the most part, we apprehend

V/e 1. Shewing the caule of finne.

The na-

prehend it to be; for if there be no finne committed, but it comes from hence, that you apprehend not God to bee All-fufficient, then there is Idolatry (in a manner) committed in every fin, that is, you take from God and adde another God to him, if you thinke him not to be All Sufficient; what soever you feeke to and joyne with him, you make it a God as well as he; If it be credit, if it be honor, if it be pleafures, if it be riches, yea what foever it is, I fay, there is a bitter root of Idolatry in the commission ofevery fin, that makes it out of measure finfull. This we may confider by the way, but this I purpose not to stand on, the thing that I would chiefly presse, is to find out the cause of sin, the cause of that hollownes, and that imperfectnesse, and infinceritie, that is in the hearts of men towards God, which, I fay, arifeth from hence, that they apprehend not God to be All sufficient, forthis (for the most part) is the case of men, if they did not apprehend some sufficiencie in him, they would not seeke him at all; againe, if they did apprehend him to be All-sufficient, they would ferre him perfectly : but this middle apprehension in men, that they thinke there is a sufficiencie in the Lord, but not an All-sufficiencie, this is the cause why the hearts of men are hollow toward the Lord. Even as when a man lookes towards a great man, that is a man of some power able to doe him hart, and that hath some abilitie to doe him good: this makes him to feare, it makes him carefull to please him, and to abstaine from what may offend him : yet, because he thinkes he is not perfect with him, that his heart

Idolatrie in every finec.

The cause of sinne.

Simile.

is but hollow towards him, hee doth it not fully. So it is in our walking before God, because we apprehend him not to be All-Sufficient, therefore it is

that our hearts are not perfect with him.

We shal best shew you this by instances, for example; What is the reason, that a man is discouraged in feeking to God, in praying to God, in depending upon God in any great case of difficulty, where there is more then ordinary difficulty, there is more to be fuffered, there is more to be done, what is the reason of it? because we apprehend him not to bee All-sufficient. You know the turning of menaway from God, commonly it ariseth from this, they meet with fome rub, fome croffes, fome barre, fome Lyon in the way, which they are not able to grapple with, it is too ftrong for them: and then they turne out of the way; the reason, I say, of all sinne and departure from the Lord is, because we doe not apprehend him to be All sufficient: for if we did, why should not a man in an easie case, turne from him as well as in the most difficult engage

The cause why men turne from God.

Instances of doubt_ ing in difficult cases. As, for example; David following the Lord long, yet when Saul grew exceeding strong, and he very weake, then he stepped aside, and sayd in his heart, I shall perish one day; and so hee goes out of Gods wayes, and syeth to Achis, to the Philistins: This was from hence, that hee did not apprehend the Lord to be All-sufficient and Almightie for the word significant both.

Num.11.

And so likewise Moses, Numb. 11. what was the reason that he started aside, that he did not believe as at other times? When God sayd to him, that he would

would give them fiesh for a moneth together what faith Mofes againe & Shall fixe bundred thou fand men be fed with fleft, shall all the Beeves and Sheepe bee flaine, or shall all the fish in the Sea bee gathered together? He could not beleeve the Lord, here was a difficultie, that Mofes was not able to reach, that there should be so many fed with sesh, and that in the wildernesse, and that for a moneth together: hethought it impossible to be done, that all the fish in the Sea should be gathered to gether, and all little enough to ferve fuch a turne. Now marke the Lords answer there, is the Lords band fhortened? You may know by the medicine what the difease was; Moses (faith' he) thouthinkest I am notable to docit, thouthinkest my hand is shortened that I cannot doeit. And the like was when he came to draw water out of the rocke you shall see Moses there strucke: for the cafe was a case of difficultie. If it had beene out of the earth, where there had been probabilizie, it had not beene so much: but Moses makes two arguments againstit, (you know how great the sinne was for the which he loft going into the land of Canaan, I fay, he makes thefe two arguments againft lt.) First, faith he, the people are rebels, and will the Lord give them water, that have carried themselves in such a manner, that was onething that caused his infidelity at thattime. Another was, What? hall I give you water out of the rocke? As if he should fay, That is a difficult thing. So that put these two together, out of the rocke and unto rebels, there his faith failed, for it was difficult: and whence came this? Because hee thought the Lord was not All-fufficient: 37 3W 38/13

And

And so, likewise, Martha and Mary, when they came to Ghrift for Lazaru, when he was dead, they were out of hope: the reason was because there was a difficulty now more then before; so that I say, the common cause of our turning aside from the Lord is, because we meet with some difficulties which our faith is not able to grapple with, and it ariseth from thence, that we forget this that the Lord saith to A-brahrm, I am God almighty, or All-sufficient. I am a-ble to doewhat sever I will.

Seeking praise with men the cause of it.

Befidesthis what is the cause that men seeke after vaine-glory, that they are subject to enviee (the spirit that is in us in subject to envie) for every man envieth another, because he desireth vaine-glory too much to himfelte: this arifeth from hence, that hee reckoneth not God to be All Sufficient. That is, If we did reckon it enough to have praise with God if wethought that his knowledge of our uprightneffe were sufficient, though no man in the world knew ic besides, we would bee content with that honour that we have, which he hath allotted to us within our owne compasse, but, because wee thinke him nocto be All fufficient, wee would have something, likewise from the Creature, we would have honour, love, and respect from men; which sinne ariseth hence, that we apprehend not him to bee All-sufficient; fo doch that, likewise, which is contrary toit (for they are finnes of the fame nature, and they arise both from the same ground) when men are fo fenfible of shame, and reproach, and difgrace, and difparagement, doth it not arise hence, that we reckon mans day too much, and Gods day

Whyweare so sensible of reproach.

too

greatnesse; as the Apostle saith, trecken not to bee judged by mans day. As if he should say. It is but a day, it is but a time that a man hath to judge: there is another day, the Lords day, that great day. If a man did apprehend that which is in God; if heedid see his All-sufficiency, he would not regard to be judged by mans day, as long as he were not judged by the Lord he would not care what his fellow prisoners thought of him, as long as the Judge and the Law cleared him.

And so likewise, what is the reason of the uneven wayes of men, which they take to bring their enterprises to passe? It is not hence, that they apprehend not God to be All sufficient? David, when he was in a strait, when the Kingdome you know, was promised him, and many opportunities he hadto have gotten it, if hee would have used evill meanes, when sometimes the Lord put Sant into his hand, yet would not touch him, but committed it to the Lord, for hee thought him to bee Almighty, able to bring it to passe, as also he did bring it to passe.

And solkewise, Daniel; there might have been meanes used for him to have escaped; you know, when he was in danger, when he refused to eate of the Kings meat, he was in danger againe, when they obtained of the King, that if any man did make any request to any God or man, but the King for thirty dayes he should be put to death: yet hee trusted in God, he thought him to be All-sufficient able to keep him, and therefore he stepped not out of his way.

Indirect courfes taken to bring enterprifes to palle.

Instances of using good meanes,

And

Instances of using evil meanes. And so Raul when the saw that Festus thought to have had mony given him, yet doubtlesse, in those circumstances, he thought it not law full to doit, and therefore he trusted in God; though no doubt, he might have made friends, to have gathered the money: It is likely Festus thought there was a probability for it, because he hoped for it, but Paul would not doe it, because he thought the Lord was able to deliver him.

But on the other fide, Ieroboam when he had a bufinesse to doe, you know what course he tooke hee joynes them together, he addes to Religion, he corrupts it, that he might keepe his Kingdome. And fo Saul. (But I need not give you instances) I say, the cause of all indirect wayes we take to bring our enterprises to passe, it comes from hence, that we trust not in God, we thinke him not to be All-fufficient, notable to doe it, except we helpe him with wyles, and tricks, and devises of our owne. What is the reafon of that lying and diffembling, that is used likewife, for the same purpose? Is it not from hence, that men apprehend not God to be All- sufficient? Peter when he denied Chrift, was it not from feare? And from whence was that feare, but because hee reckoned not God to be a Buckler strong enough, and fure enough? And fo Sarah, when she denied, that she laughed, saith the Text, for she was afraid, and therefore the faid, no, I did not laugh, when the did, and was charged for doing of it. I might give you many other instances, but I shall not need. Goe through all varieties of fins, and you shall see they arisehence, that we reckon not God to bee All-suffecient. The

The fatisfying of finfull lufts, doth it not arife from hence? Hethat is given to any pleasure, to any delight, of what kind foever, if he did beleeve those lufts, two things, that the Lord is able to fulfill him with whence joy, and comfort sufficient, that the Lord is able to mertifie those lusts and to heale them in him, he would keepeelofe to him, and would not goe out from him : for he, need not, the Lord is All Sufficient. That is, he is able to fatisfie him, hee is able to fill him with joy and peace through beleeving, which should be enough to satisfie his heart with contentment; he is able, likewise to mortifie that lust, fo that, as he is forbidden the fatisfying of it, fo, likewife he should have no such prevailing defire to it. And therefore the way to keepe our hearts perfect with Cod (for that is the thing for which I presseall this, for which I bring all these Instances) it is to come to this, to fet downe this conclusion with our selves, that he is All-sufficient: No man is ever fit to serve him without this: except a man bee content to have God alone for his portion; if hee will joyneany thing with him, if he will joyne God and credit together, God, and riches together, God, and pleasurestogether, hee will never keepe close to him : for one time or other, there will fall out aseparation betweene God, and these things, and who foever doth not refolve thus with himfelte. I will be content with God alone, though he ftrip me of allthings in the world, I fay he will never keepe close to the Lord, but his wayes will bee uneventowardshim.

The young man in the Gospell would never have gone

Apostatie

Heb,11,

2 Tim.4.

The parts of obedience.

How to keepe out hearts perfect. gone away fad, if he had thought God had been All-Sufficient: but he thought when his riches were taken away, that formewhat was taken from him that belonged to his happinesse, that he could not have beene fo well without it. Againe, Abraham, on the other fide, would never have beene willing to have offred Ifaak, if he had not thought that God was All Sufficient: as we fee Heb. 11.19. It is faid there, that, though Ifack were the fon of the promise, yet he willingly offered him; why ! for hee thought God was able to raife him from the dead again, from whence be also after a fort received him : As he received him from Sarabs dead wombe, so he thought he might be raifed againe from the dead ashes. What was the reason that Paul served the Lord with a perfect heart ? You fee it in I Tim. 4. 10. That bee trufted in God; and therefore (faith he) we labour, and fuffer rebake; those are the two parts of new obedience, (to doe, and to fuffer) and therefore, faith he, we doe it because me truft in the living God: that is, Wetrust in him for all things : I believe him to be Almighty and All. Sufficient every way, both to defend mee from all evill, and also to provide all good things for me, and therefore I ferve him, and labour in his fervice, and fuffer rebuke. What was the reason, on the other fide, that Demas turned from the Lord? was it not, because he thought there was not enough in him ? And therefore faiththe Text, he imbraced this prefent world . the way therefore to keep our hearts perfect with God as to confider well the great power of God, and the great goodnesse of God, for in these two his All sufficiencie towards us confilts; Confider

derhis mighty power, and fay thus with thy felfe, he is able to doe all things for me, confider withall, the greatnesse of his goodnesse, and mercy, and say, he is my Father, hee is willing to doe all things for me. Indeed, that conclusion we should fet downe with our felves, (if any thing be not done, if wee want any thing, if any croffe lie upo us at any time,) to be ready to fay, this is not because the Lord cannot doe it, for he is Almightie. Againe, it is not because the Lord will not doe it; for he is as infinite in love to me, as he is in power : What is the reason of it then : because it is not best for me. So should every man fay, if there bee any want, if there bee any croffe, it is best for me. It is better for thee, it may be, to bein a low estate, then to be in a high: it is better for thee to be pinched with povertie, then to live in abundance, it is better for thee to lye under temptation, (though it be a great vexation to thee for the present)then to be freed from it: it is better for thee, (it may be) to have meane gifts, then to have high gifts: it is better for thee, to be in a low place, than to be in eminent place : it is better for thee to bee croffed in thy name in thy estate, it is better for thee to be fick in body, it is better for thee to be troubled (fometime) in mind, than to be freed from it. Beloved, this we must come to, and yet wee must thinke the Lord to be All Sufficient. For if it bee fo, thou oughteft to fay thus with thy felfe, it is beft for mee to be fo. You will fay, how shall we doe to be perfwaded of it? There are many cases, wherein we are in such a condition, which we thinke worse of our felves, which many times is the best, nay, alwayes it

Our prebest for us

Digreff.

Instances.

Nothing loft by obeying God.

is best for every manthat is in Covenant with Got. Forthis rule must be kept, he is All sufficient to his children, & they find him fo, he hath performed it, and made it good to their experience; and therfore, whenfoever they find any want, it is best for them to befo; Itis noteither defect in the power of God, orinthe love of God: For example, Abraham thought it a hard thing, a great croffe, that he was put to expell Ishmael his fon, whom he loved; Was it not better for Abraham? had he not another fon that was fitter for him, borne of his own wite? And fo Mofes thought it a hard thing, to be barred from comming into the land of Canaan, but what loft he by it? was he not led into a better Canaan, into Paradife, into a more glorious condition? So likewise when he went downe into Egypt, if he had had a tongue of eloquence given him, to his will, that would have fatisfied him: but was it not better for Mofes to have a stammering tongue, and yet to have the worke done as well, Aaren and he being joyned together? For by that meanes Mofes was kept humble, and his love likewise was increased. For that mutuall indigence knits men together, when they have need one of another. In like manner, David had an exceeding great defire to build the Temple, when it was not the Lards will that he should doe it; was hee a lofer by it. David was at that time not fitto have done it, he was not able to have done it, as circumflances were: but was he a lofer by it? had not hee a house built him, as well as if he had built the house of God? had not he as great a reward, as if hee had performed it? So like wife in the loffe of his child, it

was acceeding grievousto him, yet, was it not better that that child should be taken away, and that another should be given him, that was legitimate? Did not the Lord recompence it abundantly to him, when Salemen was given to him in his Read? And fo Paul, he was exceeding defirous to be freed from that temptation, which no doubt was very grievous to him, that did gall and vexe his mind continually, even as a pricking of the flesh doth : yetit was much better for Panl, it was not because God was not All. fufficient, either in power, or in love to him : but he was an exceeding great gainer by that meanes, hee was emptied of himfelfe, for that is the scope of God in the wayes of his providence towards his children, even to magnific him felf towards them, which cannot be without emptying them of themselves, by discovering to them their own insufficiencie: and that is done partly, by affliction, and partly by fin, but chiefly by fin, because that workes more immediatly upon man; it makes him to fee how littleexcellency, and how little worth, there is in him : it makes him againeto fee the glory, and the power, and the pureneffe of God, to magnifie him, and to humble himselfe; this Paul got by it, and it was better for him, he was in a better condition by it. Therfore, I fay, this conclusion must bee fet downe that the Lordis All-Sufficient, and when we fall short of any thing that we defire lay it not upon God, that the Lord is short of his performance, of any promise, that bee compasset bus not about with mercie, on every fide, as much as we need, that he delivers as not from every evill : for he will make that good alway, that

The means of emptying man of himfelfe. lylife: He is a Sun and a shield to them. And when I soever it is otherwise, it is because it is not best for them: but this is a digression; the thing we have to doe (for all this is but a preparation) is to perswade you now that the Lord is All sufficient, as wee told you, we handle this point sirst, because it is a preparative to the rest: It shewes you of what moment it will be, so to be perswaded, and of what evill consequence it is, not to be so perswaded. Now I will adde a word of the second point; that

Doct.2. GodisAllfufficient.

GOD is All-sufficient.

To prove that he is so, I will propound to you but these two reasons;

Reaf. I. The excellency of the creature is borrowed.

Firft confider that all that is in the creature, all the comforts, all the excellencie, all the beauty that is to be found in them, is but borrowed, and derived: God is the primitive, he is the originall, he is the first; the universall cause, the generall cause of all: hence wegather this, that there is an All-fufficiencie in him, and in him onely, he is All-fufficient, exclufively : fo that no creature hath any fufficiencie, at allin it felfe for you mult know, that the creature addes nothing at all to his fufficiencie, but all fufficiencie is comprehended inhim; for if they be all derived and borrowed things, then they are in the Creature burastance as it pleafeth him to communicatethe fame to them : now that it is fo, fee, Ier. 1. 3. My people (fairh the Lord) have committed two ewils, they have for fakenmee, the famuaine of living maters, and (fecontly) base digged them feters pits 28.0

Icr. 2. 1 3.

that hold no water. Where we may briefly observe: First, that God is the spring, from whom all comforts come originally, the pits, you know have the water, but borrowed and derived from the founraine secondly there is fomething in this, that hee calleth them pies, that is, the comfort in the creature is a mixed comfort, it is like water in apit, it is muddie, and not pure and cleare, like the water in the fountaine: That is, the comfort that comes meerely from the creature (if you receive any comfort in the creature, if Gods hand be not in it is alway mixed with fome forrow, with fome evill, but if it come from the Lord, it is a pure comfort : he gives riches, and no forrow with them. Thirdly; the comfor that is in the creature, it is but a dead comfort compared to that which is in the Lord, and therefore he is faid to be a fountaine of living water, that is, running water. The comfort that is in the creature, it is able to doe little, it is quickly fpent, and when it is spent, there is no more in it: but the comfort that is in God, it is like water that commeth out of the spring, which is still renewed from day to day, and therefore it is called living water, there is no end ofir; but fill it flowes more and more. Laft of all, they are broken pits that cannot hold the comfortthat they have, though there bee comfort yetitislike liquor in a brittle glaffe, that is notable to hold this comfort in the creature, it is but borrowed comfort, and therefore wee fee 1 Tim. 6.17. (where an instance is given of riches.) Chargethofe that are rich in this world, that they bee not high minded, that they trust not in uncertaine riches, but in the living

The comfort in the Creature

Derived.

2
Mixed.

A dead comfort.

A broken comfort.

1 Tim, 6.17

living God, that giveth all things abundantly to emoy. Marke (you shall see there the difference) that they trust not in uncertaine riches, but in the living God, that is, riches are but dead things, God is the living God: they are able to doe but some things for you; God gives you all things, and gives abundantly. And againe, if riches doe something, yet the enjoying they are notable to give; but the Lord gives us all things abundantly to enjoy. Now, when we confider, that what soever is in the Creature, it is but a borrowed and derived comfore, then the fufficiency is wholly in the Lord, he is the God of all comfort: as the Sunne is the cause of all light, what soever the ayre bath, it is derived from the Sunne, fo what foeverisin the creature, is derived from God, and therforethis is one ground, why wee should perswade ourselves, that he is All-sufficient.

Simile.

Real, 21 God onely the Author of good and evill,

Ier: 10,5.

The second is this, he is All-sufficient, because he onely can be rheauthor of good and evill: that (youknow) which can doe neither good nor evill, there is no sufficiency in it at all. Now it is the propertie of the Lord to doe both, as we see, ler. 10.5. a place worth your consideration, The Idols stand up as a palme tree, but they speake not; they are borne, because they cannot go, seare them not, because they can doe neither good nor evill. This is the argument, whereby the Lord proverh them to be Idols, because they do neither evill nor good; as if he should fay, if they could do either evill or good, they were God and not Idols. The same we may apply to any creature, considered in tielse, without the influence and concourse of God. If it were able to doe either

good

ALL-SVFFICIENCY.

29

good or evill, you might worthin it as God, for God onely can doe good and evill of himfelfe. Beloved, if we could bring our hearts to this perswafion, that it is the Lord only that can doe good and evill, we would then cleave to him, it could not be that wee should depart from him upon any occasion for that which is able to doe neither good nor evill we contemne if your opinions were fuch of the creature. that it were without God, neither able to doe good or evill, you would never turne from God to any creature, upon any occasion: for certainly he is able to doe both good and evill, he onely can make every mans life comfortable, or uncomfortable, it is his prerogative Royall, it belongs to him alone. In Mat. 5. it is fayd, a manis not able to make one baire white or blacke; fo small a thing he is not able to do: and in Luke 11. it is fayd more plainely, if we be not able to doe the least thing, we be not able to doe the greatest. You know that place, Amos 3. Shall there be evillin the Citie, and the Lord bath not done it? The Scripture is plentifull in this, I should lose time to urge places; I fay, there is no creature in heaven orearth, that is able to be the author of the least good, or the least hurr.

But you will fay to me, we find it otherwise in experience, we find that they are able to doe us good,

and to doe us hurt.

You have an answer for that, Ich. 19.11. when Pilate faith to our Saviour, have I not pomer to crucifie thee, or to loofe thee? Hee answereth no: thou haft none at all of thy selfe, Indeed, thou haft a power, but it is given thee from above, thou haft not a jot

Mat.5.

Luke 11.

Amos 3.

Obiett.
The creatures have no power hut from God.
Answ.
Ioh.19.11

Ads 4.128.

more then is distributed to thee : if you compare that with Act.4.28. you shall fee it was fo: Pilate and Hered joyned together, to doe what foever God had appointed before : they did not the leaft evill, but God had appointed it : And fo it is with all the creatures, the principall creatures, that we have to doe with, and that we fee before us, even men, they doe us not (without his commission) the least good northe leaft hurt. When Shemei curfed David, you know what expression he used; the Lord bathbid Shemei surfe, as if he should fay neither Shemet nor any man else in the world, could move his tongue, it God did not fay to fuch a man, goe curfe him, goeand reproach him. It is faid of Pul and Tiglab-Pilefar, Kings of Affyria, that the Lord ftirred them up, and they carried his people away captive: if God had not stirred up their spirits, they had not done the least thing. You know, oft it is faid, the King of Afour the flaffein my hand, and fo Cyrus is faid to behis fervant, he ftirred him up, he was his shepheard, to doe whatsoever hee desired to his sheepe, 1/a. 44. Now if a man be a ble to do nothing, but as farre as God fets him on worke, then much leffe can other things, as riches, and the like, they can doe no more then men can doe : for what ferve they for, but to fet men aworke : fo, honour, and credit, and estimation, which men so much esteeme they can doe no more then they can doe; for they fet men on worke to do good, as reproach fets them on worke to doe hurt. Now if there be no men, nor no creature in heaven or earth, that can do good or hurt; Why should weebe fervants to men ? Why should

Ifa.44:

should webe subject to carnall delights, to carnall feares to carnall hopes, and the like? furely it is hence, we over-value the Creature, weethinke it is able to doe fomething, we thinke that there is fome fufficiencie in that, and not All-fufficienie in God certainly, all the Commandements of God, are grounded upon cleare reason, if we were able to find demeuts it our: But now whe the Lord requires at our hands, that we worship him altogether; then shalt bave no other Gods but me, thou shale ferve me onely, thou shalt bestowthy selfe wholly upon me, thou shalt be perfect with meas you fee here : furely, it is upon this ground, thou shalt have all from me, and therefore thou shale doealltome. If any creature were able to doegood or hurt without the Lord, if they had any part or portion with him in being authors of ourgood, certainly, they should have aportion of our service for there is reason and equitie in it, that that which doth us good, in such manner, we should feeke unto it, we should ferve it and likewife. if it could doeus hurt; but now in that the Lord challengeth all to himselfe, (I fay) it is uponthis ground, I am All- (officient: there is no creature is able to adde to me more or leffe; and therefore confider the ground of it, and let the equitie of it eftablith your hearts to be perfett with God, that he onely is able to make your lives comfortable or uncomfortable. Put the cafe, a man hath'a great addition to hisestate: put the case he hath much credit. and efteeme among men: put the cafe, he have the favour of Princes, that are most able and powerfult among men; if the creature be able alone, to do mei-

Commangrounded

agen leteros

Shenig.

ther good nor hurt, they shall not make the least addition to his happinesse; and if it be so, why should we esteeme it so much: if on the contrary side, it turne against us, it shall not doe us the least hurt.

Should not this free us, from fearfull perplexities, from vaine hopes, and vaine feares? Should it not keepe our hearts perfett with God, if wee were thus perswaded: for, what are all the creatures: are they not like servants in the great house of the world, and we as children ; and the fervants are all at the Mafters command, to doe what foever he hath appointed: if we want any thing, hee can appoint them to provide for us; there is not any creature in heaven or earth, that stirreth without a command, without a warrant from the Mafter of the house : if hee doe command them, they goe: they are ready and nimble to doe us any fervice : this is the nature of all the creatures we have to doe with. Thinke with your felvesthen, it is no great matter for them; if the Mafter of the house be our friend, they are all at his command; you know those meane creatures, the Caterpillers: arethey not all the Lords Hoft, that go and come as he bids them, as toel 2. So the meanest creatures, the fire, and the ayre, and what soever they are, they are all at the Lords command : and thereforethinke not, that the creature is able to doe any

thing for us.

There are but two things that we need in, one is our everlasting happinesses the other is for the things of this life: for the first, there the creature by fruition of it selfe, is able to do nothing, there it is wholly excluded, for it is inferior to us. Besides, there is

a curfe

Simile.

The creatures Gods fervants at his command.

Icel 2.

The creature cannot helpe to eternal happinesse.

a curse upon the creature, there is an emptinesse in it : besides, it is under the Sun, and therfore it cannot help to the happines that is above the Sun. Thefe arguments you shall find in Ecclesiaftes : befide, it is temporall, whereas we must have an eternall happineffe, for our foules are eternall, and therfore, for eternal happines, for the chief good of man, the creature is nothing at all, it helpeth but in particulars.

Take credit, it doth but helpe against ignominie They help and obscuritie: learning doth but helpe against ig. norance: health is but a remedie against sicknesse, fes. and diftemper of body: riches are but an helpe against povertie: and so goe overall the creatures in the world. But the Lord is univerfally good, he gives us allthings, and therefore godline fe is profitable for all things: he gives us all things to enjoy: that is, he fills the foule of man every way, not Beloved, that simply an infinite object is necessary, as it is usually understood (I see no ground forthat) I see it not neceffary, that a finitic faculte, should have an infinite object, if that which is proportionable be enough, but this I affirme withall, that unleffe God wereinfi- No finite nite, he could not satisfie the soule of man, for this thing, can is the nature of the foule, if it find a bottome in any foule. particular, it paffethover that, & hafteth after more, and therefore, in all particular Creatures (you fee) when we have had once tryall of them, when wee havehad the enjoying and possessing of them, wee leave them and feek after that which we want. Now the Lord gives us fatisfaction, because the contentment, the happineffe, that wee have from him, is without a bottome, it is without limits, that when

but in particular ca-

Catisfie the

we havehad never so much, still there is more to be found in him; and hence it is in regard of that universality that is in him; he hath all things in him, he is All-sufficient, and, in regard of the latitude, for when we enjoy never so much, still there is more behind him, and therefore hee onely hath to doe in that businesse, in making us eternally happy, in giving us that summam beaum.

The creatures Gods instrumées.

Simile.

For the second, the helpe that the Creature gives for the things that belong to this life : there I confesse, the Creature hath somewhat to do, but it doth it as an instrument, and if it doth all as an instrument, then the creature doth nothing in a manner; we thanke not the hand, but the mind within that moves the hand, to doe a good turne, much leffe do wethanke a dead, inanimatein frument. Let us look upon every Creature, and every man as Gods inftrument, when any man doth you a kindnesse, when any mandoth you a favour, or doth you good, fay as the Scripture phrase is; The Lord hath given mee favourin his fight, he firred up his spirit. And so, when he doth us hurt, fay fuch a man is but a meere, viall, an instrument, whereby the Lord hath powred out some part of his displeasure upon me. This will cause your eye to be upon the Lordaltogether; you will over-looke men, not regarding preferment, or advancement by them; nor the contrary; for

in all these things they are but Instruments.

So much for this time.

FINIS.



SECOND SERMON.

GENESIS 17.1.

1 am GOD All-sufficient.



HE second doctrine that wee have delivered out of these words, and are now to insist upon, was, that

> God is Almightie, or Allsufficient.

I put them both together; for, the word in the originall fignifieth as much, El-shaddai, El signifieth the strong, the mightie God, and Shaddai, properly signifieth Ak-sufficient, when one hathall in his owne compasse, that he needeth not goe out to fetch in, or borrow any commoditie, any comfort, or any advancement, or any excellencie from any other; and therefore, that is the sittest translation, and most agreeable to the word, in the originall,

D 2

All- Sufficient

All-Inflicient (though some translations have it, the Almightie) and, this is a point that will well fute with the present occasion of the Sacrament; for, as I told youthefe words containe the Covenant on both fides, faith the Lord, this is the Covenant that I will make on my part, I will be thy God; and I will tell you what a God I will be unto you, I will bee a God All Sufficient. That is, you shall have all things in me that your hearts can defire. The Covenant againe, that I require on your part, is, that you bee per fect with me, that you be upright, that you bee without hypecrifie, for so the word fignifieth in the originall that the heart be single, so that though a man be subject to infirmities, yet, if he have a fingle heart, an upright heart, the Lord accepts it; and therfore, when you are to take the feale of the Covewant, how can you be better exercised, and prepared for the worke, than by confidering the Covenant it felfe ! that is the point then, that God is Almighty, or All-fufficient, whetein two things are to bee confidered:

Twothings considerable.

That God is All-fufficient in himfelfe,

Difference between the All-sufciencie in God, and that which is in the Creature. First, that the Lord is foin himselfe.

First, I will shew that he is so in every one of his children.

First, I will shew that he is so in himselfe; for except he have an All-sufficiency in himselfe, he cannot communicate it to another. Thoughthis be a point that we all beloeve, yet the opening of it will not be unprofitable to you, and therefore, you must know that he is All-sufficient, not onely as the creature may be All-sufficient, for there is this difference between him and the Creature.

The Angels and bleffed men, and other Crea-

tures, they, in their kind, may have an All-Sufficiencie, but it is fuch an All-fofficiencie as belongs to them, in such a spheare, and such an order, and measure as the Creature, that hath all things belonging to the life that it leads, it hath an All fuffici. encie sutable to it selfe: a beaft, that hath all things belonging to the life of a beaft, hath an All-sufficiencie fit for it, and so hath every creature else, when God will make it happy, but the All-fufficienciethat is in God, is different from it in this, that he hath a simple All-Sufficiencie. That is, Take all things that you can possibly take, take them all without comparison, take them without all limits, and so he is All-sufficient, that is one difference.

The second difference is this; that the creature though it have an All-sufficiencie within its owne compasse, yet, that which it hath it cannot communicate to another. The Angels that are bleffed themselves, they cannot make others so. A man that hath excellent gifts and graces himselfe, he cannot convey them to another, but that is the propertie of God, that is peculiar to him alone, that hee can makeanother All-sufficient, he can cause another to partake of that All- sufficiency that is in himselfe: this is the difference betweene Godand the creature. Now to make it evident to you that he is All-fufficient, you hall know it by this.

First, in that he is most simple, without all mix. Reason I ture, as we fay, that'is, perfect : for perfection and All fufficiency are all one: Perfection is that, whereby aching is made up, so that there bee nothing wanting in it; first, therefore, hee is perfect in that

icis limited in the creature.

Trisincom municable.

without mixture. he is without all mixture, wee fay, that is perfect gold, that hath no mixture of droffe in it, that is perfect wine, that hath no mixture of any thing befides; and in that the Lord is simple and most pure of effence, it must needs be that he is All-sufficient, that he is most perfect, as it is I lob. 1. He is light and there is no darknesse in him. That is. There is no

mixture of any thing in him.

Reaf. 2 He is without composition.

: Iohn I.

Secondly. As he is without mixture, so he is without composition, wherefoever there is composition (as there is in every Creature) there is some imperfection: for, wherethere is composition, there are parts, and wherefoever there are parts, there must needs be imperfection: for the part wants fomething of the whole : but in the Lord there are no parts, he is without composition, and therefore he must needs be most perfect, and most absolute, and All-sufficient, in himselfe.

Thirdly. As he is without composition, so he is Reaf. 3. without number: for all number and all multiplying, ariseth from imperfection : for if one would out numferve the turne, what needed more? And therefore, he being one, fimply one, must needs be All-fufficient, for there is no multiplying in him, and, there-

fore, there is no figne of imperfection.

Reaf.4. He is without paffive power.

ber.

Fourthly. As he is without number, so he is without any passive power. If he had any passive power in him, (as every creature hath) he were capable of receiving fomething that he hath not, but the Lord is not fo much as capable ofit; for if there bee no receptive power, no paffive power in him, it is impossible that any more should be put, or infused in-

to

to him, orimprinted, or stamped in him, then is in him already. And therefore he is all in at. There is

nothing in poffibilitie in Go b.

Fiftly. He is Auralius (I find no word to expresse it fo well,) that is, what foever heis, he is it of himselfe, whatsoever the creature is, it is borrowed, all the excellency that it hath is borrowed, and derived, and is a participated excellency, and therefore there is imperfection: for alway when one hathany thing from another, there is an indigence, in the thing, of it felfe, there is a want : if a man have enough at home, hee will not goe out to borrow. Now, the Lord what soever he hath, hee hath it of himselfe, and therefore in Ier. 2. he calls himselfe, a Icrem. 1. (pring of living water, whereas all the creatures in the world are as Pits, and Cifternes. That is. Such as have it borrowed, hee hath it of himselfe, and therefore he is All sufficient, which no Creature is.

Lastly. He is without all causes, and is himselfe the cause of all things, Rom. 11. 26. And what hast thouthat thou hast not received? This may be faid of every creature : and if God have given to every creature all that is in it, that there is no excellencie, no happinesse, no gift, no comfort, no bleffing that any Creature hath but it is from the Lord, then he himfelfe must needs have it in a greater measure. As the fire, that maketh any thing hot; must need be horter it felfe, and the Sunne that enlightens other things, must needs be more full of light it felfe; fo isthe Lord, finceall that is in the creature, is taken from him, he himfelfe must needs have an Allfafficiencie, hee must be full of all things, and this

Reafig. lencie is of himfelfe.

Reaf.6. out any cause. Rom. II:

Simile.

That God

is All-fuffi-

cient to us.

Which cofifts in two

things.

Gen. 15.

shallbe enough to shew you that the Lord is in himfelte All- (nfficient.

Now that he is fotous. First wee will shew you wherein this All-sufficiencie consists to us, then we will make that good, that hee is to every one of his children All-sufficient. His All-sufficiency towards us, confifts in these two things, as you shall fee Gen. 15. Feare not Abraham, I will bee thy Buck-

ler, and thy exceeding great reward.

To keepe us from evill.

First, in that he is a Buckler, to keepe us from all evill, that is one part of his All-sufficiencie, which he communicates to us, that he will suffer no evill to come neere us, he is a buckler that compaffeth us round about : that speech is delivered upon this occafion, when Abraham had gone our to warre against those Kings that came our against Sodom, the Lord delivered him, and after this deliverance hee tells him, Abraham faith he, as I have dealt with thee at this time, so feare not, when thou fallest into the like diffresse: for, I amthy Buckler, I will defend thee from all evill, as I have done from this. Now hee is fuch a buckler that no creature can piercethorow, he is such a Buckler, as covers us over, he is a mall of Braffe, as it is expressed in Ier. 1. 18. and not fo only; but he is faid to be a mall of fire about his children. Thatis. He is not onely a wall that keepes them fafe, but a wall of fire to confume all them that come against them : for a fire, you know, doth not onely defend those that are within the compasse of it, but it burnes those that come neere it: Such a one is God to his children; And this is one thing wherein his All- Sufficiency confifts, that

Icr. 1. 18

that God communicates to them.

The second is in filling them with all comfort. which is expressed in Pfal. 84. The Lord will bee a Sunne and a Shield; he will be a Shield to keepe off evilland a Sunne, to fill them with all comfort. I am (faith he) thy exceeding great remard. As if he should fay, Abraham, what soever is in me, all that I have, all my attributes are thine, for thy use my power, my wisdome, my counsell, my goodnesse, my riches, what foever is mine in the whole world, I will give it for thy portion, I, and all that I have arethine. And might be not well fay, he was an exceeding great reward? Who can understand the height, and breadth, and length, and depth of this reward, I am thy exceeding great reward? That is. Thou shalt have all kind of comfort in me, and thou shalt have them in the highest and greatest measure. And in these doth Gods All sufficiencie confift. that God communicates and derives to us from himfelfe.

Now to shew that he is so, you must understand not only that the Lord is wholly All-sufficient to his children on the one side. That is. Heebrings all comforts with him, but this must also bee understood, that in the creature, on the other side, there is no sufficiency at all. It was the point I began to touch upon the last day; I will now open it unto you more fully.

That in the creature there is no sufficiencie at all, and in the Lord there is All-sufficiencie.

We will not dif-joyne them, but handle both together;

Filling w with allgood. Pfal.84.

There is no sufficienciein the Creature,

together; (for it would be invaine forme to prove the Lord is All- (ufficient) but the great deceit. which prevailes with the hearts of men, is this, that they thinke there is something to be had in the creature of it selfe. And therefore, we will spend those Arguments by which wee will prove this chiefly and convince you of it, that there is nothing in the Creature, no stabilitie, no sufficiency, it can doe you of it felfe, neither good nor hurt, as wee told you the last day. All the good and hurt, that the creature can be supposed to doc, it stands in one of these two things. Either in making us happy, or miscrable; Or else, secondly, in affording us subsidiary helpes, fuch as we have need of upon occafion. In neither of them the Creature of it felfe, is ableto doeany thing. You must remember (that which we then delivered) that the Creature is not able to doe any thing in the matter of our happineffe.

The creature can do nothing of it selfe, to make us happy.

Because It is inferier tous.

It is accurfed.

It is under the Sunne.

Itis corpo-

First. Because it is inferiour to us, and that which is inferior cannot adde to that which is above it.

Secondly. Because the Creature is accursed, there is a curse lies upon the Creature, there is an emptinesse, and a vanitie in it, and that which is emptie in it selfe, can give no sulnesse to us.

Thirdly. The Creature is under the Sunne, and therefore you have that phrases often repeated in Esclesiastes, All things under the Sunne, are vaniste and vexation of spirit, Now the happinesse that we seeke for is above the Sunne, which the Creature is not able to reach.

Fourthly. The Creature is corporally the mind is spirituall.

spirituall, it is a spirit, and therefore it can receive no happinesse from it; therefore in Heb. 12. wee are sayd to goe to the spirits of perfect men, as if that it were a sutable converse for a spirit.

Fiftly. It is temporary, whereas the foule is immortall, it is not able to runne the course with it to

its journeys end, but it leaves it in the middle way, and therefore it is not able to make it happie.

Besides. As I told you then the Creature is sinite, and therefore it is not able to fill the soule; God is infinite, and therefore is able to doe it.

Thatno creature can doeit, we fee in continuall experience. Take any comfort that you find in the creature, and when you have enjoyed it, fill you want fomewhat, and you would have more. But when you come unto the Lord and enjoy him, when your hearts are filled, still there is somewhat beyondin him, there is no stop, there is no restraint, And, therefore, he onely can make the foule hap. py. Nowthe ground of it, why he is only able to doe it, is, because the soule is made for him, the foule is fitted for him, and therefore there is nothing else answerable, there is that constitution of the minde, that it will not be filled with any thing befides. The Lord might have put the mind into fuch aframe, he might have so conflituted the soule of man, that the creature might have filled it, and fatisfied it, and have beene an adaquate object ro it, but he hath nordone fo : for hee made it for himfelfe, and therefore, it is not filled but with himfelte. So much for that, that the creature in the matter of happineffe is able to doe nothing.

Heb, 13.13

It is temperary.

f It is finite,

Why nothing can fatisfic the foule but God,

But

Queft.

But you will fay to me; This is a thing of which we make no doubt; But what doe you fay for ordi-

Anfw. The creatute is not able to doc us good, or hurt. Ict. 10.5.

nary uses, and for the viciflitudes of this life, is not the creature, in these, able to doe good and hurt ? Beloved, as I said to you the last day, the Creature is not able, confidered without the influence

of the first mover, to doe you the least good, or

hurt; as the words are Ier. 10.5. speaking of Idels

they can doe neither good nor hurt, and therefore feare

them not. As if hee should say, If they could doe you, either good, or hurt, you might feare them, and it is certaine, if any Creature were able, in manner afore-faid, to doe you any good or hurt,

God altereth no law of nature.

you might feare the creature : for, God alters no Law of nature, that which is in its felfe to bee feared, we may feare, that which is to be observed and regarded, we may regardit. Now, if any creature wereable to doe good, or hurt, certainly it were to be feared in regard of the hurt it could doe, and to be regarded, and observed in regard of the good it could doe. Then againe, the Law of the Lord should be unequall, if the Lord should require all worship, that the intention of the mind be wholly taken up about him, and that we should have an eve to the creature, if the creature had any felfe-part with him in doing us good or hurt; for, if the creature could doe us hurt we should not onely looke to God, that he should be a Buckler, but we should have an eye upon the creature. If a man should fay, I will be a defence to you, I will keepe you fafe, but I cannot doeit wholly, fuch a one stands by that miy

reach you a blow, from which I cannot defend

Gods command of feeking unto him is equall.

you, In nature and reason, a man will have an eye to Simile. that man too, and so we would to the creature, if it were able to hurt us: And so, likewise, for good, the Lord restraines not that, nor faith, you shall have a partiall happinesse, you shall have no more then is in me, though there might be something besides in the creature, but he fuffers our foules to be at full liberty, to seeke their happinesse to the utmost, and, therefore, if the creature did adde the least drop of happinesse, or if the least beame of happinesse did fpring from the Creature, certainely, you might have an eye upon it, you might fo farre worship it, and regard it: but it is wholly from the Lord, therefore fayth he, let your eye be onely fixed upon me, let your eye be onely towards me, let your affections be taken up about nothing but mee, you shall fpend all the strength of your soules in obeying me, and keeping my Commandements: forthere is none in the world that is able to doe you good or hurt but my felfe. Now, to make this good to you, I will propound but thefe two things. First. That all the Creatures are absolutely at his disposing. Secondly. That when hee hath disposed of them, when hee hath distributed them to us to afford us comfort, yet they cannot actually comfortus, with out a freciall hand of his. Those two, being fully opened, will make this point good to you, that the Creature is able to doe you neither good nor hurt.

First, I say, the creature is fully at his disposing that all the Creatures in this world let a man cast his eye upon the whole universe they are all but as fo many fervants, which are in the Lords house pre- disposing.

The creatcureis fully at Gods

pared

pared to wait upon his children, to convey fuch comforts to them, as he hath appointed them, fo that there is not one creature in heaven or earth, flirs it felfe to doe you the least good, but when the Lord commands it, and faith, Goe comfort fuch a man, goe, refresh him, doe him good; it stirres not without a warrant, and without a speciall command from him. The bread and meat, which you eate, nourish you not, except he say, goe, and refresh such aman; the fire warmes you not; and fo of all the Creatureselfe. Againe, when he doth command them they doe it, and they doe it fully.

Men are Godsinfruments to doe us good and hurt.

We should fee God in the good and cvill mendoe us.

So all the goodneffethat we participate of, both by good and evill men, all is from the Lord either it is from his merey, or from his providence, therefor we should learne to sandifie the Lord both in our hearts, and in our speeches, not by faying, I have gotten me favour and friendship of such a man, but the Scriptures expression is, the Lord hath given me favour in such a mans eyes. So, againe, not by faying I have procured the hatred of fuch a man against me, but said the Lord firred up such a mans spiritagainst me, and so not by saying, I have gotten fuch & fuchthings, but as I acob the Lord of bis good. nesse bath given me all this, not Laban nor my own labour, if, in any enterprise you have successe, say not, I have done it, but fay as sbrahams fervant faid, the Lord bath praspered my Journey: That is, The Lord doth all in all, it is he that commands all, it is he that disposeth all, I say that we should sanctifie the Lord in our speeches, this is the language of the Scriptures. But chiefly we should fanetifie bim

in our hearts. That is, Thus we should conceive of him, and thus we should thinke of every Creature; it will not be unprofitable, if wee draw this a little neerer into particulars. That all the Creatures are fo at his disposing, that they stirre not a jot, but at his command, you shall fee in Eccles. 2, the general Eccles. there fet downe, I know that what foever God hall 14. doe, it shall be for ever, to it can no man adde, nor from it can no man diminish, for God hath done it, that man should feare before him. (Marke) I know that what focuer God shall doe, it shall bee for ever. I hat is: the creature cannot alter any course that God hath set neither at this time, nor any other time, but it shall runne in a constant course, like a strong Areame that cannot be refifted, it shall be forever, to it shall no man adde, and from it can no man diminish. That is. The creature cannot onely doe no substantiall action, but, when the Lord hath done any thing, the Creature cannot adde the least thing to it, and as it cannot adde, so it cannot diminish, nor take away the least thing from any blessing that he bestoweth, nor any evill that he will doe, the creature addes not a jot to that evill, to that croffe, to that affliction, nor the creature mitigates not the croffe, in the least degree, though you think it doth: But that wee shall answer afterward. But why is this? This (faith he) the Lord hath done that men Should fearebefore him. As if we should fay; they would not feare me, but they would feare the creature, and looke to the creature, if it were able to adde any thing, or to detract any thing, either to or from any bleffing, or comfort that wee have, or to

or from any evill, or any croffe that lyes upon us.

The wills ofmen guided by God.

Prov. 29.

26.

Now that it is fo, that the creature is thus guided and disposed by him, that it is able to doe nothing without him, we will not instance in the unreasonable creatures, which you all beleeve well enough to beat his command, but we will instance in those that seeme to be at the greatest libertie: that is, the wills and understandings of men; certainely, if there beany libertie in the creature it is there, the will of man is fo free athing, the devises of a mans heart, his turning of himselfe this way or that way; who can fet any Rules to it? But in this the Lord guides all: take it in other mens hearts, Pro.29. Every man feekes the face of the Ruler, but his judgement is from the Lord. That is: Men are deceived in this, if they thinke the Ruler, as of himselfe, can do any thing, though hee seeme to have much power and abilitie, to doe some good, and hurt to men, if any elsecan; therefore (faith he) men seeke his face, but, he is not able to doe any thing, but what the Lord dicates to him, or permits him, what he prescribesto him to doe, what he fayth hee shall doe, just so farre he goes and no farther, for the whole judgement that a man hath, it is from him, it is from the Lord. That is Allthe good and evill that hee doth, that mind of his, from whence it proceedeth, is guided and fashioned by the Lord, upon every particular occasion, whenfoever he hath to do with us, or wee with him : butthat is for men that are without us, for other men.

Godspoweringuidingusin

But, now, for a mans felfe: there is the same reafon, indeed, of the one as there is of the other, but man

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manthinkes he hath libertie, he thinkes he can goe our liberto fuch a place, or not goe; he can doe fuch a thing, or not doeit; it is very true, and therefore the almightie power of God is seene herein, which we are notableto comprehend, that when there is fuch a libertie in the foule, in the will of man, in the devices and thoughts of a mans heart, yet that they should be all so guided by him, that there is not the least stirring of them this way or that way without his ordering and concurrence; even as you fee, Birds flying, they seemeto flee at liberty, yet that all Note. should be guided and ordered by an over-ruling hand. Such are the wiles of men, and that you shall fee in these particulars; when a man thinkes with himselfe, he consults with himselfe about a thing that lyes before him that is in his owne power to doe, or notto doe, inthis faith the Text, Prov. 19. 21. Many devices are in a mans heart, but the counfels of the Lord Shall stand. That is. Though there bee fuch varietie of devices, that he is able to cast things this way or that way, and to reason to and fro, and to thinke with himselfe, I can doe this, and I can doe the contrary, yet, faith he, looke what the Lord by his counfell, will have a man to refolve upon, looke what iffue he hath put to his deliberations, that counsell shall stand, and all those devices shall bee guided and ruled by it, and not goe a step out of it.

Come now to the counfels of a mans heart, when a man haththought this with himfelfe, I will speake or utter this, or act that, as he hath resolved to doe, you would thinke this man hath power to

Mans devices ruled by Gods purpose.

Prov. 19.

Pro. 16.1.

doe it. Pro. 16. There are preparations in a mans heart, but the answer of the mouth is from the Lord. That is. Even when it is fo neere that you thinke, there is nothing that can come betweene that a man hath resolved with himselfe, and saith, this will I doe, or this will I speake, saith the Lord not withstanding, this preparation, though you have made all these ready, that now it is upon the very point, on thead of execution, yet now faith hee, the anfwer shall bee given as I thinke meete: and that which is faid of answering, may bee applyed to all kindes of actions, when a man hath thought with himselfe, and bath made his heart readie, that all the wheeles of his foule are guided, and turned, and composed to effect such a businesse, yet the Lord comes betweene the Cup and the lip, betweene the preparation and the execution, and hee doth but that which the Lord would have done. Thus it is in others, and this use you may make of it by the way; take a man that is full of good thoughts towards you, the Lord can turne it in an inftant, take a man that is full of evill devices towards you, if the Lords counsell be otherwise, that shall stand , put the case that the Lord suffer him to goe so farre as to refolve to fay, I will doe some hurt, or I will doe fome good to fuch a man, yet this preparation of the heart shall not stand, unlesse it be the same that the Lord hath appointed that shall be spoken, and that shall be acted; and therefore, you shall see what conclusion is gathered upon it, Pro. 20.24. faith the wife man there, The steps of a man are ruled by the Lord, bow can then a man understand his owne way?

Gods Counfell Rall stand.

Pro. 30,24

That is. A man in the morning, when hee arifeth, andthinkes with himselfe, this and this will I doe faith he, deceive not thy felte, thy steps are ruled by the Lord, thou takest not a step into any action, thou takest not a step into any good or evill to thy felfe, thou takest not a step into prosperity or adverfity, but it is ruled, and over-ruled by the Lord, fo that a man cannot understand his owne way. That is. He cannot fay this, and this will I doe, but like that in Dan. 5.23. Him baft thou not feared, in Dan. 5.23. whose hands is thy life, and all thy wayes. That is. Everything that thou doeft, every steppe that thou takest, everything that befalls thee. This shall bee enough to shew you, that a man in his actions is at the disposing of the Lord.

As for other creatures, if you will have a proofe for it, to make it evident to you that no creature stirres withouthim, consider that in Ef4.40. speakingthere of the armies of the Lord, they are called the armies of the Lord, because every creature is like a fouldier that stands under his Generall, ready to goe, ready to doe, and to execute whatfoever he commands. In the 26.verle, Lift up your eyes on high, and behold who hath created thefethings, he brings out their Armies by number, and calls them all by their names, by the greatnesse of his power, and his mighty strength nothing failes : this is the thing I would have you observe out of this place, that they are all Gods armies. Now an army confifts of many particulars; take all the creatures under the cope of heaven, they are not fingle, you know there are multitudes of them, there are many Beafts,

All creaarmies.

Ifa.40,26.

E 2 many many Fowles, many Fishes, faith the Lord here, I call them every one by their name. That is, Hee knowes every one of them, notwithstanding, that infinite number of them, hee knowes them every one: even as a Master knowes every servant in his house, and can call them by their names; So, saith he, every particular creature he knowes by name. It is a comfortable confideration, when you confider that there is not one of these, but the Lord knowes them by name, and they are his Instruments to doe either good or hurt, as it pleaseth him, the sleepe that you take, the meat that you cate, the comforts that you have, what foever is done by any creature, all comforts come from him butthis is enough for that. But, that wherein there feemes to be the greatest liberty, the greatest variety, the greatest changeablenesse, the minds of men, we see also are disposed by him. That is the first thing wee are to shew, to make this good, that the creature can neither do good nor evill; because though it doe both (for that there is such a thing experience shewes that the creature doth good and hurt, and every creature fometimes comforts, and fometimes hurts and grieves, but that is at Gods disposing) and since it is an instrument, and is in the hands of the Lord, as an Axe, or a Sword, or a Staffe, and is not used except it be at his disposing; it appeares, that it is perfectly and absolutely subject to the dominion of God.

The creature thogh it bee prefent canot helpe or But now, when the Lord, hath fent such a creature to thee, and thou hast it before thee (that is the second thing) it is not able to comfort, nor hurt thee,

thee, without him. Put the case, the creature bepreg- | hurt of it nant, full of comfort, yet it is not able to give down that milk of comfort that is in it, except the Lord educe& bring it forth, except the Lord apply it in particular to thee. And the same I may say of any hurtfull creature; beit never so pregnant with evill, beit neverso full of it, yet, it is not able to exercise it, it is not able to all that hurt it hath, except the Lord bring it forth, except the Lord fer it a-worke, and use it for such a purpose: as an Axe if it be never so sharp, yet, if the Carpenter doe not use it to cut such a Tree, to lop such a branch, it is notable to doe it.

Now the ground of it, why the creature is not able to doe this, is from hence, that all the comfort that ariseth from the creature, proceeds from that futablenesse, and that agreeablenesse which is betweene the mind and it. That is, when the bleffing and themind are fitted one to another, as the fword to the sheath, or as the meat to the palate, then the creature comforts; but if there bee an unsurablenesse, a disagreement, a disproportion: between the Creature and the mind, now thou receivest no comfort from it: for what is it to thee! for comfort lies not fimply in anything: but that is comfortable that agreeth with the appetite, and the defire of a man. Whatfoever it is, let the defire bee what it Note. will, if that which thou haft, fuite with thy defire, it is comfortable, when a mans hart is fad, such actions as are futable to that disposition, are pleasant; weeping is pleasant, and complaints are pleasant; musicke grieves, because that is not surable to the present disposition. And so in every thing else. It

Comfort arifeth fre a fitneffe of the minde to the condi-

is nomatter what thy condition is, but what furableneffe and agreeableneffe is betweene thy minde and thy condition; if thou be in never fo good condition, yet except God make that and thy mind to agree, thou shalt receive no comfort from it; if a man bein meane condition, if he be in prison, if he be in the lowest estate, if he be in bondage, if he be in exile, what foever he is, if the Lord make but that condition and his mind to agree, it will bee comfortable enough. And, therefore, hence comes the discomfort that is in the Creatures when a man hath them, and enjoyes them, it may bee, those things which thou helt, are fuch as fure not with thee. fomewhat there is that thou affecteft, fomething that thou defireft, that thou hast not, and that thou canst not get.

Inftances

Heft.5.13.

Asforinstance, Haman had an estate full of comfort, and of all kind of bleffings, yet there was not a sutablenesse between his mind and that estate, one thing came betweene, Mordecai fate in the Gate, and therefore, this availed him nothing; that is, Though there were all this together, yet fince there was not a conjunction of the facultie and of the object, this availed him nothing. Why ? because it was not furable to his defire, there was fomething that he would have, that his affections and appetite were fet on, that if hee had, he should be well And therefore, faith he, all this availes me nothing, that is his expression. So Amnon he was the Kings son, and had all things that a Kings sonne might have, yet all this was nothing, there was fomething elfe, that his heart was fet on, that he had not. Many the like

like instances I might give but I need not. Therefore I say, when the Lord puts an unsutablenesse betweene thy mind and the comforts that thou halt. and suffers thee to have an inordinate apperite, as Simile. women which have good meat to eat, yet fometime do long after ashes and coales, and such things: fo when God gives a man an estate, when hee compaffeth him about with mercies and bleffings on all fides, yetif he fuffer fuch an inordinate appetite to Inordinate take hold of him, to defire fome odde thing, fome by-thing that poffeffeth his foule, he may have the bleffing, and have it present with him, and yet receive no comfort from it at all. Now, all this Beloved, tends to this purpose, that you may know that it is the Lord that gives all good and evill, both in that the creature is at his disposing that doth it and not fo onely, but the efficacie of the creature (to exercile fuch an act of good or evill to us, that we should receive actuall comfort or discomfort from it it is from him, and all, I fay, chiefly arifeth from that dominion that the Lord hath over the spirits of men, it doth not lye so much in the Creature, as in framing the apprehension of the mind, and therein is seene the truth of this point chiefly that wee have now delivered, that the Lord only is the Author of good and hurt, and not the Creature; because he guides the apprehension; for, if it be true, as it is most true, Animus cujufg, &c. it is the mind and apprehension of every man that maketh his life pleafant, or it is the mind of man that maketh him happy, and not the thing, then the Lord that guides the mind, and that fishions the heart, he hath

defires makethe life uncofortable.

The ap. prehention of the mind maketh happy or miferable.

hath the onely hand in making the life pleafant. When thou hast gotten all thou wouldest have, yet what is that except thy heart bee fashioned to it? PA.33.13. This you shall see in Pfal. 23. The Lord looked downe from his dwelling, and from his habitation, upon the menthat dwell upon the earth, and fashions their hearts every one of them (Marke) bee fashions their beart. That is ; A man hath fuch a frame of heart, fuch an apprehension of things as it pleaseth God to give him: So that take any state or condition that a man is in (as you know there is a great variety of conditions, to be rich, and to be poore, to bee in prison, and to be at libertie, to be in health, and to be ficke, to be in honour, and to be in difgrace) these are as it were, the severall moulds, into which the Lord casts men. Now, if he will frame the spirit to that mould, like foft clay to the feale (for that is an expression in lob) I say, if hee fashion the spirit to it, and make it pliable to the condition, to that mould a man will beare and indure it well enough, he shall find comfort init, it will be nothing to him. And therefore the Saints, the Apostles, and Prophets when God was with them to fashion the hearts to passe through the varietie of troubles, might fay of themfelves, Non putimur, &c. They feemed to fuffer but in truth did not fuffer. What was it to Paul, when he endured that state and condition that hee did. when his heart was fo fashioned to it as it was? Now, I fay, in that the Lord hath this dominion over the spirits of men, hence it is that hee makes a mans life comfortable. Put the case, thy hand hath gotten much, that thouhast gathered much wealth

Whence it is that fufferings are eafle tothe Saints.

together,

together, yet, you know Ecclef. 3. There is no profit to a man, but that beceate and drinke; and delight his sonle with profit after bis labour, I fay this also, that it was of the band of God. That is. All this is nothing, except a man delight in it, except a man enjoy the comfort of it. Well, but is not that an easie thing, when the mind and the state are put together? No. (faith the Wife-man) this wof the band of the Lord. That is. Except the Lord doe it by a speciall hand upon the Creature, it is not able to due it, except he firthe mind to the state, except he fute them togetherit cannot doe it : fo I may fay of all things else. A hony-combe may be very bitter to a man, his stomackemay bee so disposed, as in a Feaver (you know) that which is fweet feemeth bitter; againe, that which is bitter may be fweet to a man, forhose that are the greatest comforts may be bitter, and those things that may bee bitter to other men, may be sweet to him. It is sayd of evill men, they feare where no feare is. That is. When there's no cause of feare, yet the Lord can fo fashion their hearts, and so frame their apprehension, that they shall feare wherethere is no cause of feare, when they are but larve & spedra shadowes of evill. A. gaine, another feares not when there is cause of feare. That is. Though things be put upon him that areterrible, yet the Lord can take away that feare. And as we say of that affection, so I may say of any other, of joy and gladnesse, hee fashions the heart, fee Deut . 28.75. where the Lord threatneth many Deut. 18. curles, and this is one amongst the rest, You half you into a strange Nation, and there you shall live. A man

Ecclef. s.

Queft. Anfw. God is Lord of the affections,

Simile.

might

Note.

might object thus; Though I live in a strange nation, yet I hope I may have fome rest and some comfort there. No faith the Lord, you must know this, that i have dominion over the apprehension of your hearts and affections, when you come thither, I will give you trembling hearts and forrow of mind. That is. Thoughthere be comforts there, yet you shall not take comfort from them, and the reason is added, for thine eyes fhall faile. That is; When thou commest thither, I will pura restlesse unquiet disposition into thee, that thou shalt not content thy felfe with the comfort thou findest, but shalt have a longing defire to returne to thine owne home, and that thou shalt not be able to do; so thou shalt have a reftlessemind whilest thou art there. Thus will I follow thee with judgements. I am forry, I have stayed solong in the doctrinall part, the life of this point is in the use and application of it; I will adde a little, that I may not wholly dismisse you without it.

Use, How to guide our comfort, And first, this use you may make of it. If the Lord be All sufficient; hence we should learne how to guide our comfort, how to guide our joy, how to guide our affections. That is. Labour to see that fulnesse that is in God, and that emptinesse that is in the creature; if the Lord bethus All-sufficient, Beloved, then let your hearts be satisfied with him alone, let them be filled with him, let them bee so bottomed upon him, and so strengthened by him, that you need not to goe out from him to seech in any comfort from any creature whatsoever; if the Lord fill the heart, it shall strengthen you against

all carnall joy. What need you goe out to others, if youhave enough in him? it will frengthen you against that expence of spirit, and of your thoughts, which you bestow upon vaine things; for, we have but a short time to live in this world, the strength of our mind is the most precious thing wee have, the thoughts and affections that we have, the bufineffe, the activenesse of our mindes, we should be carefull to improve them, we should bee carefull that none of this water runne befides the Mill. That is. That it bee not bestowed upon things that are unworthy of it. If the Lord be All-Sufficient, why should you not bestow it altogether upon him? why should you fpend it upon the creature? Why should your mind be occupied about it? Why should you be so intent upon them? Why should you be so subject to carnall griefes, and feares, and carnall defires? Surely all these should be taken up about the Lord: for he lookes for it at our hands, I am All-sufficient, therefore letall these be bestowed upon me.

And againe, as we should learne to see this fulnesse in God, to have our hearts bottomed and fixed upon him, so wee should be bour to see the emptinesse of the creature. But, you will say, who doth not know that the Creature is empties that is no newthing. Beloved, it is certaine we doe not fully know it, if we did, what meane those complaints, and those grieses, that we take up upon every evill accident that falls out? for nothing is said to be empty, but when you looke for a fulnesse in it, you say a Well is emptie of water, because you looke for water there, you doenot say a Rocke is empty, for you

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Thewhole strength of our spirit should be bestowed on the Lord, and why?

Queft.

Anfor.
We know not the emptineffe of the Creature.

Vell When a ater thing is faid to be empsie, doe

Griefe comes fro expectarion fruftrate.

We cannot expect too which from God.

doe not expedit there. So we may fay of the creature, if we thought, and did beleeve, that there were an emptineffe in it, we would never expect fo much from it as we doe; But, when wee complaine and fay, I thought to have found fuch and fuch things, and I find them not, it is a figne that wee looke for a fulneffethere, and therefore let us labour to correct that conceit, it will helpe us against those griefes and complaints, to which we are so much subject; let us looke for no more in the Creature then is in it. All griefe and stirring of affection, ariseth from this expediation, this over-weening, this high prizing of the creatures : if you find inconstancie in men; why doe you looke for constancie in them? They are creatures, if you looke for stabilitie in your estate, and wonder why a change should come (I was heretofore rich, and now I am poore, I was honourable, and now I am in difgrace) why didft thou expect stabilitie in that which is subject to vanitie? Things would not trouble us, if we did not expect too much from them, if we knew there were an emptinesse in them, he that lookes not for much from the Creature, can never bee much deceived; he that lookes for much from God, shall be fure to have his defire answered and satisfied; hee shall never fall short of his expediation. And therefore, labour to alter your conceits that way, that whenfoeverany thing falls out, you may not bee troubled atir, you may not feare for that accident, for it arifeth hence, because you looked for morein it, then was in it. It is a faying that we have in morall Philosophy, that after a man is put into expe-Chation

ctation of anything, then every affection is ftirred more vehemently, whereas had he not had that expectation he would have beene more quiet. Thereforeif we were perswaded, and convinced of the vanitie of the creature, and the emptineffein it, we would never expect much from it; and, if we did expect nothing, our hearts would be quieted within us, for all varieties of accidents that fall out; for, I fay, itarifeth hence, that we thinke there is fome fulnesse, some stabilitie in them, wee are not fully perswaded of the vanitie of the creature, wethinke it can doe no good or hurt. You will fay ; Is not the creatureableto doe good or hurt ? I will name but one place, besides that I named before, I Cor. 7.30. Let thefe that weepe bee as thefe that weepe not, and those that rejoyce, as those that rejoyce not, and those that buy as those that possessed not, and they that use this world as they that use it not, for the fashion of this world goeth away. When the Lord gives such a preceptasthis, certainely there is a ground for it (as we have often told you) that in all the Commandements of God, if they were open tous, if wee did feetheground of them, wee would fee that there were so much reason for them, that if God did not command them; you would see it best for you to practife them, you would fee reason for it. Now when the Lord bids them that grieve, to doe it as thoughthey grieved not, and them that rejoyce, to doe it as though they rejoyced not. I gather this from it, that the creature can doe very little, good or hurt; for, if the creature could doe much hurt; certainly, then we might grieve to some purpose; bur,

Quest. Answ. 1Cor.7.30

The Commandements of Godgroun. ded on reafon.

but, faith he, let the evill be what it will, yet erieve as though you grieved not. That is; Let it bee as good as nothing, that as a man is faid to heare as though he heard not, and to fee as he faw not, when he doth not attend the tale that is told, but yet hee heares it: so saith he, if you have some griefe, let it be so small, so little as if you grieved not : And so likewise for joy; put the case, you had all the preferments, all the comforts and bleffings in this world heaped upon you, yet rejoyce in these foremisly, as if you rejoyced not. Now, it is certaine, if they could doe usany speciall good, wee might rejoyce in a greater measure then so : but, when the Lord faith, rejoyce as if you rejoyced not, it is certaine they can doe us very little good. That is; So little as if they did us no good at all.

Objett.

But, you will fay, it seemes they can doe us a little good, whereas it was faid before, the creature

can doe neither good nor hurt.

Answ. The creature doth neirher good nor hurtofit felfe.

We will answer that briefly; The meaning is this, that the Lord gives us leave to grieve a little, and to rejoyce a little, so that it be in a remisse manner, fo that it be kept within bounds, but the creature can do us no good, nor no hurt at all of it felfe, but as it is disposed by the Lord, and therefore thoughit doe something, yet that is done by God, and not meerely by the creature. So the rule holds good, though the creature doe something, yet seeing it is not of it felfe, but as it is an Instrument, you may truly fay, it is not the creature that hath done any thing, but the Lord hath done me good and hurt by the Creature.

But, why then is it faid, it is a little ! for this takes Queft.

all away.

I answer, the meaning is this, it can doe a little. That is: All the evill any creature can doe, it is but a littlein regard of the eternall that God inflicts on the foule, it is as good as nothing in comparison of those eternall good things. As if he should fay, the things that belong to God immediately, the things that belong to the Kingdome of God, and to a mans falvation, the things that are spirituall and eternall, these are good indeed, and evill indeed, if any of these befall you, you must grieve exceedingly: for you have great cause: for that can doe you great hurt, and so grace can doe you much good, for it tends to eternitie, it tends to fet things even, or odde, betweene Almightie God and you; and therefore, in these things, let your rejoycing bee very great, and your griefe very great. But for any thing that belongs to this present life, it is

So much for this time.

exceeding small, it is as good as nothing.

FIN IS.

Anfin.
The creature doth
little comparatively.



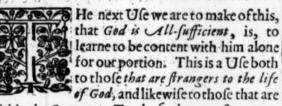
THE THIRD SERMON.

GENESIS 17.1.

I am GOD All-sufficient.

V/e 2.
To be content with
God 2lone the
ground of
it,

For those without the Cove-



within the Covenant; To those that are strangers, to bring them in, for the Lord propounds that but upon reasonable conditions. It is true, he requires of you absolute and perfect obedience, that you serve him altogether, but then withall hee propounds to you an absolute and full reward, I am All-sufficient, you shall need nothing out of me. As he requires you to leave all for his sake, so he promise that he will bee to you in stead of all things;

ALL-SDEFECTENCY.

265

and therefore let men confider that in Heb. 71.6. Who forver somes to God must below ve that God is and that hee is a rewarder of thomos bat fer we him. That is: a man will never change except it be for the better, except a man thinke his condition will be better, with the Lard than it was out of him, he with never come in but, when he is once perfuaded of thir. hecannot keepe out, you know, that argument is uled by the Prodigate forme, faith he if I flag here, I hall perift, if I goetomy Fathers honfe, his fervants have bread enough, that double argument brought him home: fo when a man confiders, out of Gold there is no fufficiencieat all, there is not any thing in the creature, as we shewed to you before at large: then if you come home to the Lord, there is will. (infficiencie in him. That is, All yourdefires that be fatisfied, there is nothing that you need, nothing that you want, but it shall be supplyed. This I say, is that that brings a man to consider of Gods All. Sufficiencie; but this we doe not meane to inlarge now, but rather proceed to the other. andla min

Whether a man be come in or not, there will not be much difference in the application of this that we are now to deliver, to be content to have God alone to be our portion; for that is the cause of all our unevennesse, and of our unperfect walking with God, we would have somewhat besides. And therefore the Lord taketh this course with his Disciples, het elsthem the world first, he telsthem they must part with all, that they must deny themselves throughly and perfectly, and they must be content with him alone, because the Lord knew otherwise.

Heb. 11.6

Luke 15.

Summ's

For these within the Covenant

The groud of uneven walking towards God.

they

they would never have constantly followed him, and though they might have gone farre with him, yet when they had metwith a rob, when that, which they would not part with, and the service of God should come in competition, surely, they would turneaside, and leave him. Now, you must consider this, and worke your heart unto it, that if you have him alone, it is enough; for if men were perswaded, that he is enough; they would be content with him alone.

Simile.

When the Sunne shines to you, though there be never a Starre, is it not day! Doe you not call it fo? Againe, when all the Starres thine, and the Sunne is fer, is not that night ? Is it not fo when you havethe Lard alone! Suppose you have nothing but him for your portion, shall not the Lord be fuf. ficientto make you happy ? Is Hee not a Sunne and a fhield, faith the Pfalmift? Is He nota Sunner That is; All-fufficient, to fill you with comfort of all kindes Whatthenthough you have nothing but him alone? Againe, put case you had all those creatures, all those Starres to shine to you; forthey have an excellency in them, they have a light, and a comfort, though it bee a borrowed and derived light, as wee heard, fuch as they receive from the Sunne) I suppose you have them, it is but night notwithstanding, you are but in a state of misery. And therefore, why should you not be content to have the Lord alone for your portion? Take all the Creatures, and you find, by experience, that when they are enjoyed, you fee an end of their perfecti. on, you quickly find a bottome in them; the heart hafteth

hafterhafter fornewhat elfe, you quickly fucke out the honey that is in every one of those flowers, and, when you havedone fo, you goe to another fower, and to another, and no where doth the foule find reft. God did purpofely ferforth Saleman, and gave him all things that his heart could define fo that no man had the like before him, nor any man fince. And for what end doe you thinke did the Lordic ! Surely, for this purpole, that hee might be a perperuall example (aschings were written tor our learning, fo all thefe things that were done in those former times, which are the Rule of these latter, they were done for our learning) he had all varietie of bleffings, more then any man elle can hope toattaine, yet to know what verdid he gives of them : All is vanity and vexation of firit. That Ecclefa. is, Hee found in them an emptineffe of that good he looked for, they were emptie Clouds Wells without water. Againe, they were a vexation of spirit. That is. There was the presence of much evill in them that he looked not for, many flings, many troubles. And therefore why thould you not be content with Ged alone? Take all outward things, before you injoy them, they feeme to bee great; but when you haveinjoyed them, and tried them, you quickly find a bottome in them; for there is but a falle luftrethat Sathan and your owne | Simile lufts put uponthem, they have gilded out-fides, but when they come to wearing, the gilt weares off, and you find after a while, what they are. But come to spirituall things; the more you weare them, the more you find the beauty and excellen-

Salomens experience thouldin-Aruct us in the vanitie of earthly things.

กลาว์ เลเกี

It is God that comforteth through the Creatures.

clethat is inthem & for there is a doft and a ruft that is cast upon them, which likewife the wearing takes off. And therefore why fould you not be content totake God alone? What is it that man fo feekes after e is it hor happinelles and comfore e Alas! supposetharyou had all these in the highest degree that you can looke for, when all is done, you shall find that but labour loft, you shall find no stability Pril 30.9 in them. You know what David Gith in Pfal. 20. when he thought his mountaine was made ftrong and under-propped well on each fide; What caufed now an alteration ? He doth not fay, there was a change in the thing, he doth nor fay his mountaine was pulled downe, or that there was an alteration in his estate, that this of that accident fell out, that the people rebelled against him now, which did not before, or, that he had loft fuch and fuch friends that he had before: But, faith he thou turnedst awaythy face, and then I was troubled. The meaning is this, that, if there was a change in his estate, the change in God was the cause, so then it was the Lord that comforted him though he law it not, it was northe mountaine that held him up, it wasnot all those bleffings that he enjoyed in it that refreshed his heart, but it was the light that shined through them, and therefore he found, when this light was withdrawne chough hee injoyed them still, his comfort was gone. So, I fay, if it were from the things, they might continue your comfortsto you, but when there is a change in heaven, dien comes the change aponearth! And on the o ther lide, if God continue conflant if hee remaine

A LLESUFFI CIENCY.



The Crea

cure with-

fafe, you need feare nothing, the Creature followes him it is he that thines through them. What if a man had the ayre and no light in it? So, what if we had never fo much, and no beames flowing from him through them, who only is the God of all com-

out Godas the avre without light.

fort, and the Father of all consolation?

But my Beloved, (to bee briefe) Put the cafe a man were stript of allthings, and suppose he were exiled out of his owne Countrey, suppose he were reduced to extreame povertie, or shut up close Prifoner, suppose all imployments were taken from him, and he were layd afide like a broken veffell; now for a man to fay, yet God is enough, and that he is content with him alone for his portion. That is the tryall, and this we ought to doe: and there is great reason why we should doeit; you shall see it was practifed by the Saints : When Abraham was an exilefrom his Countrey, and had not a foot of land, was not the Lord All Sufficient to him ? did he not provide for him aboundantly? When Eliah fled, and had no meat, he had neither money, nor any body to provide any thing for him, did northe Lord provide for him ? he fet the Creature a-worke to doe that, to feed him in an extraordinary way, when the ordinary fayled. When Paul and Silas were shut up in Prison, yet the Lord filled them with joyand comfort; you know their feet were fast in the stocks, yet they sang with joy of heart, there was fuch a flush of joy, their hearts were so filled with it, that they could not containe. If a man be brought to poverty, it cannot be beyond that of lobs; wasit notenough for lob to have God for his portion,

God comfores his im an extraordinatie: way, when ac Crastio meaner fayle, O The Instances

portion, did he not soone turne it? did he not soone take away that, and turne the River another way, asit were, and fill him with abundance?

Object.

Oh, but you will fay, if I were a spirit, and consisted onely of an immateriall foule, and no more I should be content, (it may be) to have the Lord for my portion, but, belides that, I have a body, I have a temporall life, and therefore I need temporall comforts, and therefore though I would have the Lord, I would have thesethings added; for, how should I be without them?

Answ.

Objett.

Anfw.

Confort and excellencie is in Godasthe caufe, in the Cresture as the effect.

To this I answer. First; that, though thou be deprived of all these temporall bleffings and comforts, yetthou shalt find them all in the Lord, I fay, thoughthey were all loft, and all scattered, though thou wert stript of them all, yet thou shalt find them all in the Lord if thou have him alone. You will fay, how can that bee? This you must know, that all that God hath wrought in the creature, all the excellencie, all the beauty and delight, and comfort, he hath put in the creature, into meat, drinke, musicke, flowers, yea into all creatures of all forts; who is the cause of all this? Is not the Lord the cause ! It is certaine, then, that whatsoever is in the effect, is in the cause, and in the cause in a more excellent manner. There are some causes that produce but their like, as when fire begets fire, or, when a man begets a man, here there is an equality betweene the cause and the effects; as the Sun produceth many effects, that have a similitude to it, it hardens, and foftens, and heates, and dryes, and all these are in the Sunne, but they are in more excellent cellent manner, then you shall see them in the effect that is but a poore similitude, to expresse that I would, but yet it is the best wee have. Looke now upon whatsoever thou hast sound in the creature whatsoever beauty thou hast seems, whatsoever delight thou hast tasted of, whatsoever excellence thou hast discovered, and bee perswaded of this, that all this is in the Lord in a more excellent manner, then it is in the Creature.

Well, you will fay, I grant this; but what followes on that? what is this to my comfort?

Beloved, It is this to thy comfort; If thou loofe all make use of that in Mark. 10. If then loose father and mother, or brethren, or fifters, or lands, and houses, and all that you have, you shall find all these in him: for if all these comforts bee in him, if thou haft him alone, thou shalt find all these comforts communicated to thee. That is; Thou shalt find the comfort of them in a greater measure, in a more excellent manner, than thou shouldst in the things themselves; how else should he say, You shall have an hundred fold with persecution? And marke the instance; for you shall find the promise repeated aagaine, and hee names them every one; I fay to you, there is no man that for fakes father, or mother, wife, and children, brother, or fifter, or lands and bonfer, for my fake, and the Gofpels, but he shall receive an bundresh fold in this world, and in the world to come eternall life. That is; you shall find comfort in God alone; if thou be thut up alone; and yet converfest with God, and hast communion with him, and feeft no creature in the world befides him, thou

Quel.

Anfw.
The Lord communicates to his, those comforts that are in him.
Mark. 10.

The creatures yeeld different comforts. Exod. 4.11

The Lord

inumit'e.

GODS
presence
supplies
our want,
of the
Creature.

shalt have abundance of sweet comfort : take all those varieties of comforts; that these give; as, lands give one kind of comfort, and Parents another, and wives another, thou shalt find all these varieties of comforts in him, he will fill thy foule with all thefe, for they are in him alone. Marke that reason that the Lord used to Moses, when hee complained of his tongue, that hee was not able to speake, Send, fayth he, by whom thou shouldest fond, (fayth the Lord) who made the tongue? who made the dumbe, and the deafe, and the hearing, and the feeing ! Is it not I the Lord? As if he should fay, Mofes, furely I am the maker of all thefe, though I have not the things in me (the Lord hath notongue, he hath no eye) yet, faith he, thou shalt find them all in me. God comforts him with this, I will be with thee; when Mofes might have made this objection; though thou be with me, yet I shall want a rongue to speake, what will that helpe, Saith he, I who made that, have a power in me, and if I be with thee, it shall be sufficient. I will find out a way forthee, that shall be as good as if thou hadst the most eloquent tongue in the world. The same may I fay of all other comforts in the world; who made theme who made those fathers, and mothers? who made those brothers and fifters, that thou art deprived of in exile, or upon any fuch occasion, in povertie and difgrace ? Isit not he that made them? What if the Lord will be with thee ! What if hee will goe with thee into banishment, or into prison, as he did with Tofeph? What if he will be with thee in difgrace? What if he will bee with thee in povertie?

verties Is there not enough in him, who is full of all comforts. He can fill thee with all varietie by that

immediate communicating of himselfe,

Beloved, what doe you thinke heaven is? When you are in heaven, doe you thinke your estate shall be worsethenitishere? You see what varieties of comforts we now have here. When wee come to heaven, shall we have lesse varieties? No, we shall have more; how shall we have it ? for we shall have none but God alone; we shall have fellowship only with him. If there were not that varietie in him that is in the creature, certainly, we shall be loosers, the foule shall not be filled, nor fatisfied : And therefore, fayththe Text: There fall need no Sunne nor Moone : all thecreatures that now give us comfor shall be taken away, why ? for the Lord shall bee Sunne and Moone, he shall be every thing, he shall be all in all things. That is, Thou shalt find them all collected in him; and doe you thinke, that the Lord shall be thus in heaven, and will he not be fo to his fervants upon earth? It is certaine, wherefoever he pleaseth to comunicate himselfe to any man. to reveale himselfe, and to take any man into fellowship with himselfe, if he please to come to the foule of a man, to dwell with him, to fup with him, as he hath promised so to doe, and doth then when all other comforts faile, at that time God delighteth to come, then thou shalt find varietie of comfort enough. And therefore, why shouldst thou not be contented to have God alone for thy portion? Thou shalt find enough in him, as in an adæquate objet. This is the first thing I have to shew you, that in

If all the comfore that is in the Creature were notin God, the Saints in heaven should be loofers.

Rev. 21.23

your

Pleasures and terrours are small chings when GOD filleth the soule.

your very communion with him, you shall find enough, when the Lord doth this, when thou art filled with the joy of the holy Ghost, what will all. beto thee! what doe you thinke all the world was to the Apostles, if it should have beene presented to them, if one should have presented them with a Kingdome, withall that ever the fonnes of men could devise ? Doe you thinke they would have regarded them much? Surely, they would not, as they did not regard the contrary. Imprisonment was nothing, and death was nothing to them; you fee with what facility they paffed through them. By the rule of contraries, outward happinesse had beenenothing: for he that grieves much for any outward loffe, he would much rejoyce in the contrary contentment: when the Apostles were thus filled with the joy of the holy Ghost, in regard of the one, certainly they would not have regarded the other, if it had beene presented unto them; what was now the joy in the holy Ghoft? it was but the Lord communicating himselfe : They had but the Lord alone, they were but led into a neerer fellowship with him: there was but a little crevis opened, as it were, to fee that excellency and fulneffe, and that All-Sufficiencie in God, and it filled them fo, that they cared for nothing besides. And this, we would worke our hearts to, if we did looke upon God as an adæquate objed.

The groud of joy in perfecution,

Objett.

But, you will fay, though this be fomething to have my foule filled with comfort thus, yet there are many necessities, many uses, that I have of other things.

Therefore,

Therefore, I will goe yet further, Doeft thou | Aufo confider the Lord, what he is goe through all his attributes, confider his almighty power, confider are for his his great wisedome, his counsell, and his understanding, consider his great goodnesse, and his truth, and kindnesse, consider his patience, and his longfuffering, &c. all these are thine. My Beloved, God is not known ein the world, we confider not aright what he faith when he faith, I will bee thy portion, Cam. 1.6. I will bethy God; for fo he faith, I my felfe am my beloveds, and my wel-beloved is mine. Now to have the Lord himselfe, is more than if hee should give thee all the Kingdomes of the earth; confider this, the power of God is thine, to workeall thy workes for thee, to make paffage for thee, when thou art in a strait, to bring thy enterprises to passe, to deliver thee out when thou art in any affliction, out of which the creature is not able to deliver thee. Thinke what it is to have an interest in Gods almightic power, and thinke this is one part of my portion : the Lord himselfe is thine, and all his power is thine. Confider likewise, his wisedome, if thou need counsell in any difficult case, if thou wouldest bee instructed in things that be obscure, if thou wouldst bee led into the mysteries that are revealed in the word, to see the wonderfull things contained in the law; the wisedome of Godisthine, thou hast interest in it, it is thy portion, thou shalt have the use of it as farre His uas he fees it meet for thee. And fo the justice of God is thine, to deliver thee when thou art oppreffed, to defend thee in thine innocency, and to vin-

All God attributes children.

His power.

dicate

Simile.

dicate thee from the injuries of men. And fo we may goethrough the rest. Now consider, whata portion it isto have the Lord alone; if thou hadft nothing but him, thou hadft enough. When a woman marries with a Tradesman, or with an Artist that is excellent but in some one Art, or with one that is excellent in learning and knowledge, shee is content, (it may be) and thinkes it to be a great portion, as good as if shee had many thousands with him, for, faith she, this is as good, it will bring it in. Thinke then if thou haft the Lord alone for thy portion, if thou haft nothing elfe, thou haft sufficient. Thinke of all these attributes, and say within thine owne heart all these are mine; And therefore why should I not bee content to have him alone? But if this beenot enough, I will goe yet further with thee, if thy heart benot fatisfied with this, yet confiderall things in the world arethine: for whatfoever is the Lords, is thine. When a Virgin marries with a manthat is rich, shee lookes upon all his possessions, and sees so many thousand sheepe, so many faire houses, and so much land, hee hath so much gold and filuer, and, the faith thus with her selfe; now he is my husband, all this is mine, I shall have my interest in them, I shall have that that is fit for me. So, looke now upon the Lord, confider when thou hast chosen him to bee thy portion: though thoushouldst bee content to have him alone, vetallthis comes together with him, it cannot be separated from him, so that even then when thou art deprived of all, yet all is thine : hee hath it ready for thee to bestow on thee, as there is occafion. You

You will fay, elece are notions, thefe are hard objett, things to believe to fee these really is another thing.

Beloved, will you beleeve your fenfese I find that the Scriptures take many arguments from those things that are exposed to the view of men, looke on nature, and fee what the Lord doth there doe but compare a house-keeper on earth with the Lord, and fee whatthe difference is betweene theme confider how many there are in this house of the Lord, of which he is Master, how many there are at up-rifing and downe-lying from day to day. Confider how he provides for them alt. In Pfat. 104. andin lob 18. yourfee the holy Ghoft reafon with the fonnes of men, even after this manner; Why, faith he, doe you doubt him? Why are you not content to confecrate your felves to him; to be to him alone & Doe but fee how lies deales with all the creatures, in the morning they know not what to doe, but they looke up unto him , Hee instanceth in the Ravens, and other creatures, hee speneth his hand and giveth them food, bee flats his hand and they periff. That is He feeds them all Confider the Treasures in 106 38. Doeft thew (faith the Lord) know the treasures of snow and hailethar I bave hid? When chere is a frow all the Land over thinke what a great treasure the Lord hath, from whence it comes in the mightie huiles that be, faith he to lob, doft thou know the treasures of haile ? When Vert 27. you fee a mighty raine, faith hee able can been the bottles of beaven; and who can him them ? That 35! Confider well, looke on thefe dutward things and

Anfr. The Lord the Mafter of the great familie of the world.

Pfal, topu Iob a Bland or an elasti

CODS

. Carment AOL.

PG1.194 28,19.

Tob 28.11.

thinke

Verf. 38.

Verfist.

Pfal. 104.

GODS
workes in
nature
should de
teach us to
see his
greatmesse.
Pfal. 104.

. 11

Iob 39.17.

thinke who it is than dothohis, when the curth is hot. and the clods knittogether who can open the earth? Thefe fenfible things should lead us to feethe Lord in his greatneffe; To faith be, who a the father of the raine; who hath begotten the drips of the dew ? Againe, as in a great house, theremust be water to furnishtheroomes; fo faith hee, from bis chambers bee fendeth fprings throughout the world, if the waters were all in one place, if it were all in one River. in one channell, what would become of mankind? What would become of the beafts ? But, favth David, hee fendeth forth bis fprings to every moun. taine, and every valley, that the Birds, and Beuffs, and Mankinde might have water to refresh them: for otherwise (saith he) they would perish. So a. gaine, faith he, who is it that enlightens the earth? Whence comes the light 3 and who drawes the Curtaines of the night & Againe, who is it that main taines all the creatures ? The Lyon when he runnes out of his denne in the morning, hee knowes not where to have his prey and not hee onely, but all the creatures besides. Consider how hee provides for all: the Ofridge (Ish 29.) Gad bath taken up. derftanding, (layth he) from her, and free leaves ber young enes behind her, and provides not for thems how comes it then that they grow up, that the species is not extinguished, but continues Sayth the Lord, I take care for them. And fo the Hinde that is in the Wilderneffe, as thee calves, the bruileth her young, and calls them forth, and there thee leavesthem, who should provide for them? Is it not L fayth the Lord? dec. But I will not enlarge large my selfe further in this, because I haste to that which rema ness. Onely this Use is to bee made of it, that which you looke upon all the Universalls looke upon all the parts of it; see the workes of God in every kinde, and see how hee provides for the Ravens, that have neither barnes nor store-houses; see how hee closhes the earth, that spinnes not, that hath no garments made for it; see all that hee dothinthe worke of nature, and by this you may learne to know God: by this you may know, what he is, how you may bee well content to have him alone for your portion.

But this will be objected; I but wee find otherwife, thosethat are his children, are they not poore?

are they not for faken many times ?

I answer in a word wit istrue, while the children are under age, they enjoy nothing in comparison of that inheritance, that is provided for them. The fervant many times lives in a farre better condition. and efeapes that correction, and that discipline and nurture, which the child is fubject to, and hee hath money in his purse many times when the sonne hath none: he hath many liberties, which the child is deprived of. The reason is, because it is the rime of his nurture, and fo fayth the Lord to Ificelod could have brought you into the land of Canan at the first : it was no difficult thing to me, but I lea you fartie yeares : to what purpofe ? Deut. 8 shar I might teach thee (faith hee) that I might more twre thee, that thou mightit learne to know me, and to know thy felfe: that I might humble you, that you might learne by that to fee the vanitie and empti

Math. 6,36

Objet.

Anfan, The children of Godpoore and forfaken, and wicked wicked wind the flourish, and why ?-

In this life Gods children are nursured by afflictions.

neffe of the creature. So the Lord deales with his children , but yet why should you not bee content to have himalone for your portion? Hee hath all good for you, it is not for want of good will to-

wards you, that you have it not, it is not for want of power, but because it is best for you to want it; Therefore that elfo is answered, that the children of God want, and those that are his enemies have abundance, but they are but land-flouds of comforts, that make a great flew, and have fome reality in them to comfort for the prefent, but it is but a pond, it is but a land-floud, the spring of comfort belongs onely to the Saints, it may bee, theirs are but little, but yet they are fpringing, they are renewed to them from day to day, they are fuch fprings as make glad the heart of all the houshold of God; And therefore, what if Gods enemies have abundance e it is but as fummer flowers, though they beefet in gawdie places, yet they are but flip. pery places, though they dourish for a time, it is but the flourishing of agreene tree, that lasteth not

The com-

Simile:

forts of Gods childre fpringing.

- 81

on this any longer.

MICHELL

To looke onely to Ged in our wayes,

If the Lord be All-sufficient, then learne hence, to have your eye only upon him, when you have any enterprise to doe; if there be any croffethat you would have prevented, if there be any bleffing, that you would obtaine, if there be any affliction out of which you would have deliverance, let your eyebe to him alone, reft on him alone : for hee is All-Sufficient, noff:

long. And therefore be not mistaken in that, though Gods children want, and others have it, his children haveit in a better manner. But I will not fland up-

correct and fo lave

Sufficient, heis ableto bring it to passe; as he fayd here to Abraham, (Iam All-Sufficient) fo he will be to all that are within the Covenant, as well as to him, And therefore, I fay, what foever thy cafe be, looke to him only, and thou needest no other helpe, and be ready to fay thus with thy felfe, the greatest meanes without his helpe, is not able to bring this enterprise to passe, it is notable to deliver me, it is not able to comfort me, it is not able to worke fuch a worke for me, and the weakest with him is able to docir. You fee Afa was able to fay this in 2 Chro. 14.11. Lord, faith he, it is all one with thee to fave with many or with few. And the Lord made it good to him, for when he had but a few, and a great multitude came against him, you see he was faved with those few; and afterwards, when dafa had a great multitude, he was not delivered, that he might learne to know the truth of that which then he heard. And therefore, faith be, weerest upon thee O Lord, it is all one with thee to deliver with many or with few : I fay foir is in all things els. Therfore learnero conceive thus indeed of things: we doe not usually doeso, if we did, what is the reason that you provide so much for your children, and all your care is to leave them portions? I would aske you butthis Question; Whether can all that portion make them happie, or make your selves fo, or any one elfe? It cannot make them happy, without Gods favour, without his bleffing. Put the case, againe, they had his favour and bleffing without this portion; Is not that enough? Is it not sufficient? We may runne through many inftances,

Godcan doc things with weake meanes

2 Chro.14-

Nothing make happy without Gods fayour.

flances, but it is enough to touch upon this. And therefore thou wouldst be ready to fay thus with thy felfe, If I have never fo much, if I were in the greatest float of prosperity, what is this without him. If againe I were in the lowest ebbe, is not hee enough? And therefore in any bufineffe fay this with thy felfe; All my bufines now is with Godin heaven, and not with men, not the Creature, and therefore, if I want comfort at any time, if I cannot have it from men, nor from the creature, yet I know where to fetchit; If I want wisedome, counsell, and advice, if I want helpe, I know whither to goe, if the Cifterne faile, I can goe to the fountaine, I can goe to him, that alone is able to be my helper in all my needs, to be my counseller in all my doubts, and to comfort meinall my diftreffes. Bur, the thing I would presse is this, to settle your eyes upon God alone.

Objett .2.

We must not joyne other things with God, in our trust. It may be, you will fay, you have an eye to God, but you would have other helpes too.

No: All the tryall is in this, to trust in him a lone: for if you did thinke him Al-sufficient, why should you not doe so? If he had but a part of sufficiency, and the creature had another part, you might joyne helpe with him, but since hee is All-sufficient, you must be content, with him alone. Put the case, he give you no pawne, as he did not A-braham, the Text saith, he had not a soote of land in all his possession, and yet he believed, to the thought God was sufficient: Therefore when thou hast any thing to doe, trust in him alone, and thou shalt then finde it the best done: for when wee trust in him

ALL-SUFFICIENCY.

him most, then we pray best, and when wee pray best, we speed best: and therefore we commonly finde, when things are in the lowest condition, then we have best successe, because, by that meanes we are taughtto goe to him alone. To give you an instance of this, consider David and Jacob : I will shew you but thele two cases, you shall see it in Davidand Jacob.

David did not make hast when the Lord promised him the Kingdome, and sent Samuel to annoint him, (though at one time he did, when he fled into the land of the Philistines yet in the generall he did not) if he had made halt, he would have taken away Sauls life, when hee was put into his hands, but, faith he, I will stay, the Lords leafure, I will not meddle with him, wickedneffe fall come from the wicked. What was the iffue of it? you fee now the Lord brought it about without paine, and labour to him, (as you shall see in his providence, how he wheeled that about, to bring David to the Kingdome) you see first he takes away Saul by the hands of his enemies, Davids hand was not on him, hee tooke him away in due season. When that was done, then there was Abner a mightie Captaine, you fee, he was taken away, and that without any fault of Davids, upon a quarell betweene loab and him. When Abner was taken away, there was Isbofbeth left behinde; you see, there were two set a worke by Gods providence (for those things come to passe Gods proby his providence) to take away his head when hee was alleepe; so that all the posteritie of Sant

We oft fiscceed beft. when things are lowek.

Inflance. Of trusting God alone

videncein evill att-

was gone. Hetooke not onely Saul away in the battaile, but all the reft, and there were but two left, Mephibosheth that was lame in his limmes, and not fit to mannage the Kingdome, who likewife, afterwards, put himselfe into Davids hands, and Isbefbeth, that was lame in his minde, as the other was in his limmes. And therefore, when Abner was gone, there was no strength in him; So the Lord brought it to passe without any action of his: fo it is when men learne to trust in God. Likewise, see it in Nabals case: he was making haft, he was ftepping out to an inordinate way to helpe himfelfe, but when hee stayed himselfe, and didit not, how did the Lord bring it to passe without him edid not God himfelfe take away Nabals life, and give Nabals wife and goods, as hee did Sauls goods, and his house and his wives to him? This the Lord did: for he trusted in him, hee made not haft, but stayed on him alone. I fay, if we could learne this in all our enterprises, to trust in him, he would worke our workes for us. On the otherfide, wherefoever you fee a man that makes haft, and that joynes others with the Lord, and is not content with his All-sufficiencie; doth it not cost him much, when he will doe his owne work, and will not leave it to the Lord to worke it for him?

laceb, you know, what it cost him, when he made hast to get the blessing by a wrong way, how many yeares exile, how much paine, and separation from his friends? And so Saul, it cost him the losse of his Kingdome, for making hast when he offered sacrifice, and did breake the Commande-

of trusting other things befides God.

Infrances

ment

ment of God, because the people were dispersed; And fo of the reft. And therefore, Beloved what if there be nothing befides (for that is the cafe I preffe) fuppose you were in fuch a ftraite, that thereis no more but the Lord to reft on, yet, if you be content to truft in him alone, he will doe it, ashee did for David; if you will needs indent and bargaine with him, then, I fay, it may be you shall have thething you would have, but you were better be without it, as we fee in Math, 20, Math, 20. when the workmen would not be content with the All-Sufficiency of God, (aswesocia that Parable) but would make a bargaine with the Lord, we will not ferve thee, fay they, except thou wilt give us fo much wages, if thou wilt we will docit; to he bargained with every man for a penny a day, Goethen, faith hee, and worke in my Vineyard, and you shall have a penny; well, when hee comes to pay them, hee gives them their penny: they thought that was not enough, but they mirmurred against him; faith the Lord, did you not bargain Math, 10. with mee for a Penny? The meaning ofit's this! it doth moft concerne the Labourers in Gods Vineyard, but it is appliable to others. They will not worke for the Lord they will not reckon him All-sufficient, butthey will have wages, they will bargaine with him to have a Penny. That is ; One to have a Benefice to maintaine him; another will worke for him, it he may have fame, and credit, and esteeme; Another will worke for him if he may have some great place. Sayththe Lord, I will give theethat Penny, thou shalt worke in my

When men looke at other things befides God, they gaine no content-

my Vineyard; I but when a man hath it (marke it) he nurmurs, why? for when the end of the day comes, he fees that preferment, that riches that credit are bur emprie things, they are but fmall things when he is to goe into another world, there is nothing left for him, he is naked and defittite, it is but a Penny; and therefore he murmurs and complaines. That is; He fees now that it is but a poore bargaine that he made; But faith the Lord thou wouldest neede bargaine with me for a Penny, and thou haft it. So, I fay to those that are not content with the Lords of Il-fufficiencie, but will have prefent wages, they will bargaine with the Lord, He will give thee this particular, thou shalt have this, but remember this, that it is faid in Mathos then buft thy reward. If thou wilt have praise of men, and wilt doe it for that, thou shale have it, but that is all thou shale have. If a man will have his portion, as that Sonne had of his Pather Lake 1512 in may be, he will give thee thy portion. The Sonnethat flayed at home, had no portion given him; for faith his Pather 1 and altibat I have is thine Butifa man will have his portion; and will not be content with Gods goth for ficiency he findly finder that it is not best for him: My Releved, Confider whether it be not betterto truft in Godalone, to reft on him alone. Confider that Pfulm 46. 3. 4.19. 6. Traft not in princes, nor in the familes of men, for shell breath is inthair nostrils and their thoughts perish, but happy is bee that truftsin the God of Iacob.

Math. 6.

Luk.15.12

Math, 10.

Pfal 146.3

And he gives two reasons for it, for hee made beaven.

ALL-SUFFICIENCY.

heaven, and earth, and the Ses gand focondly, He keeps Covenant and mercy far ever. Thereasuawo reasons in that place, why we should trust in God; One is though the enterprise be never fo great and difficult, though the bleffing thou would tobb saine be fiever fo hard to come by yer confider thou haft to doe with him that made heaven and earth. As if hee should fay Lay those two things together, doft thou thinke it an cafice thing to make heaven and earth, then to bring that thing to passe? If he made heaven and earth, doft thou not thinke he is able to doe that? You will fay, we doubt not of his abilitie. Beloved we doe: We hewedehis at large before, we will adde that to it, in Rem. 4. You know Abrahams faith is every where commended, and what was his faith? Surely, he trusted in God that he was able to doe it; he beingaffured, and not weake in faith; but frong ; He gave glory to God, and beleeved that he that promifed was able to doe it. And though we thinkeit not, there is the stop that we make in beleeving the promises concerning Gods powers that is one reason, bee made beaven and earth. The second is, bee keepes fidelitie for ever. And in another place (as it is interpreted) hee keepes my Covenant and mercy ever. Marke, fayth he, let Princes doe their beft, alas, what can they doe! They are but weake men, their breath is in their nostrils, but God made heaven and earth. Secondly, faith he, their thoughts perifh, but God keepes Covenant and mercy for ever, there is no change in him. real shall list hoy .45 .000.

Oh, but you will say, there may be a change in us;

Two reafons why we should trust in God.

skhiell in

From the power of God.

Rom. 4.11.

From the truth of God.

Objett.

Answ. Gods Covenant is to make us faithfull in his Cove-

trut of

nant.

us; all my doubt is of that, of keeping Covenant on my part, thus men are readie to fay.

Beloved; (for this I will be very briefe in) thou needest not feare that thy disobedience, if thou be once within the Covenant (if thou be one whose heart is upright with him) shall cause the Lord to depart from thee, hee will not be unfaithfull to thee, though thou be weake in thy carriage to him : for hee keepes Covenant for ever. That is, His Covenant is to keepe thy heart in his feare, that thing we forget; if the Lord keepe Covenant with us, hee doth not suspend his promife of helpeupon our obedience, and leaves us fo, but hee promiseth to give us a heart and a spirit to ferve him; hee hath promised to circumcise our bearts to love him, to plant bis feare in our hearts that wee shall not depart from him : and therefore in Efay 40. the Lord expreffethirthus, You shall know mee as Sheepe know their Shepheard, and I will make a Covenant with you, and thus and thus, I will deale with you: And how is that ? Why the Covenant is not thus onely; As long as you keepe within bounds and keepe within the Fould, as long as you god along the pathes of righteon freste, and walke in them, but this is the Covenant that I will make, I will drive you according to that you are able to beare; if any be great with young, I will drive them Coffly, if they be lame, that they are not able to goe (Taith he) I will take them up in mine armes, and carry them in my bosome. If you compare this with Ezech. 34. you shall finde there hee puts downe all the flips that wee are fubject unto; (speaking of the time of the Gospell, when Christ should be the Shephard,) hee shewes the Covenant that 'hee will make with those that are his; sayth hee, if any thing be lost, if a sheepe loose it selfe, this is my Covenant, I will finde it if it be driven away by any violence of temperation, I will bring it backe againe: if there be a breach made into their hearts by any occasion through sinne and lust, I will beale them, and binde them up. This the Lord will doe, this is the Covenant that he makes. Now consider these Reasons, I made beaven and earth, and, I keepe Covenant and mercy for ever.

But, you will say, though I must trust in the Lord, because he made heaven and earth, and because hee keepes Covenant and mercy for ever, yet the Lord doth it by meanes, hee doth it by friends, by some

mediate instruments.

Here is the great deceit of mankind, that wee thinke; that the Lord dispenseth his comforts according to those meanesthat wee have. A man thinkes, if hee have a great state, his comforts shall be more, is he have many friends, hee thinkes he shall be safer; saith the Lord, Psal, 62. If riches increase, set not your bearts upon them: for, saith he they are able to doe little good. Power and kind, nesse belongs to me. But then this objection comes in, the Lord dispenseth comforts by such meanes. No, saith the holy Ghost there, hee rewards not men according to their riches, but hee rewards every man according to his workes. And therefore thinkethis with thy selfe, that thou hast aboun-

Ifa.40. it. Bzek.34.

Object.

Anfw.
God dif.
penfeth
not comfort alwaies according to our
meanes.
Pfal. 62.10

Objett.

Anfin.

dance

dance of outward comforts, if the Lord did toward thee according to them, thou hadff cause to rejoyce in them, but he will reward thee according to thy workes, and therefore trust in him. learne to reckon him to be All-Sufficient, learne to beto him alone, analoiv yas we have

Objett

But, may not a man that trusts not in God, but lookes a little too much to the creature, prosper?

Answ.

Godblafteth means when we trust them. A managaine, that withdrawes his heart from them, and truftsinthe Lord may not hee wither? Beloved, (I will adde but that in breife :) feeft thou amanthat doth not reckon the Lord to bee All-sufficient, that doth not rest on him alone, but makes flesh his arme, and trusts in any Creature, that hath fuch thoughts as thefe, I hauethe favour of high persons, and therefore I am safe, or I have many friends to backeme, and to support me and defend me, and therefore I am fafe, I have a great estate to helpe meagainst dangers, to provide for me against the time of difficulty, and therfore it shall goe well enough with me ? I say, bee it thine ownecase, or seeft thou any man doing so ? be asfured that fuch a man shall certainely wither, curfed shall that man bee that doth this, that makes flesh his arme. Againe, on the other fide, seest thou a man that is willing to deprive himselfe of all these things, when it is to keepe a good conscience, when hee is put to it ? It is an evidence that hee resteth on God, that he trusts in him alone, beaffured, howfoever that man may bee under a cloud, and though it may be winter with him for a little while, yet he shall spring again, his light shall breake breake forth, and hee shall prosper, saith the Text, Iere. 17. (That is the place I have reference to) and his lease shall be greene. The other man saith the Text there, though Good doe come to him and all about him, yet hee shall not see good, hee shall have no partinit, but he shall surely wither sooner or later. On the other side, Though evill doe come upon this man that trusts in God, yet hee shall not see evill. Now, consider (that we may draw to a conclusion) whether you doe this or no, which you are hereexhorted unto?

But it may be, a man will be ready to fay I hope I doe performthis. It is well if you do, But (I will fay but one word to you) if you doe this, looke upon Godas All-fufficient if you reckon him your portion do you walke as one that fees him unhis greatnesse and in his almighty power? Remember that in Pro.30. when Agur lookes upon God, and himselfe together, fayth he Tam worfe then a Beaft, I have not the under franding of a man in me. And why faith he, I baue not the knowledge of the holy one, hee that ascends, and hee that destends; be that holds the winds in his fift, he that gathers the waters in his lap as into a garment, heithat fretsheeh forth the ends of the earth, and that fettles it inho knowes him, faith hee, who can tell his name or his fonnes name? The meaning of this is; fayth he when I confidered what God is, and begin to thinke how I have walked with him, and how short I am of knowing him as I should, faith he, I am as a beast I am confounded and amazed. Now, confider that, and make it your owne case, who walkes with

Ier. 17.

Tryall of trusting Gods Allsufficiency.

Pro 30.2.

God

Godshand must be scenin all events. God, and seeth bim that ascends and descends (which hath reference to that vision that appeared to 14cob, The Lord was on the toppe of the Ladder, and the Angels, descended and ascended. That is : All the Creatures both in heaven and earth, are like messengers that goe to and fro at his Commandement) who walkes with God as knowing this providence of his, that fets the Angels awork, all the hoafts, all the particulars of them in their kinde, to doethis bufinesse, and that bufineffe : Who walkes with God as feeing him fending a messenger to doc every thing that weesee done in the World, fending a messenger to take away fuch a mans life, to give another life, and health, fending a messenger to remooue such a difficultic from one man ? And againe, stopping up another mans paffage? This you call accident when you fee concurrence of two things together, the cause whereof you know not, but the Lord knowes both, who walkes with the Lord as feeing him doethis, or that through the ends of the earth ! Againe, bee holds the winds in bis fift, who fees him as fuch a God, that is able to hold the windes in his fift ? Who lookes upon him as fuch a God? The breath of a man, that is leffe then the the winde he holds it in his fift, a as man holds a thing in his hand, which he keepes there at his pleasure. Who looks upon God, as thus great in power? And so againe, breathing the holy Ghost who lookes upon God, as one that dispenseth it as it pleaseth him to give it and withdraw it at his will? Who lookes upon him as one fending forth motions

Note.

motions, and injecting them into the mind, stirring it this way or that way, as the winds, and the stormes, and the Creat ures. He hath them all in his hand and holds them all in his fift: for by these workes of nature, wee may learne to know the greatnesse of God, and to research upon our selves, and see how farre we are short of him.

And fo againe, who lookes upon him as lap. ping up the waters as in a garment ? That is. When the fea is outragious, yet hee takes it as you would take a little water in your lap, sometimes he containes it, and gathers it up, and fometimes he lettethit loofe againe. And so likewise, he is able when the people are unruly, even great Nations that somtimes are readic to overspread his Church. and to run ouer it with proud waves, yet he is able to keepe them backe, he is able to restraine them and to shut them up with barres and doores, as he doth the waters. He that lappes the waters in a garment, is he not able to restrain menthat are violent against us in wrath? Who can stand before wrath and envy?it is like a violent water, that over flowes all, and that carries all before it : Yet he that laps the waters as a garment, he is able to restraine them wherefoever hee finds them. And fo againe, who walks with him, asknowing him that establisheth the ends of the earth? That is: (as the originall shewes more clearely) as one that bath founded the great and weightie earth upon nothing, Saith hee, that God (when a mans fpirit hath instability, and inconstancy in it naturally) heethat establisheth the earth upon nothing, making a migh-

Gods workesin nature fhould lead us to fee his dealing with his Church.

God eftablifheth mansspirit. mightie building wherethere was no foundation, hee can establish thy spirit too. Suppose there beenothing to support the Church, to support a man when hee is falling, or that hee hath no friend to prop him, nothing to underlay, yet he) that hath set the earth upon nothing, but upon the thin ayre, that, you know, is not able to support it, onely hee saith to the earth stand there) is he not able to support a man in any case? See now the Lord in this greatnesse of his. But who walkes as seeing him thus in his greatnesse, and in his All-sufficiency? For all these doe but expresse the All-sufficiency of God.

Beloved, if we did it, why are our hearts discoura-

A figne of doubting of Gods All fufficiency.

ged! Whydo we hang down our heads upon every occasion, when troubles come? If we see the Lord in his All-sufficiency, hee is able to flay our hearts, if we truft in him alone. What though he fuffer his Churchto be over-runne with enemies for a time Whatthough hee suffer men to prevaile against it, (as you fee how the Adversaries now prevaile against the Church of God bytheir strength) yet if you did fee him in his All-sufficiency your hearts would not faile you a joc? You may either apply it to the Churches, orto your owne particular cases. (And to give you yet an instance of these sensible things.) When the disease prevailed farre on Hezekiah, faith the Lord, thou shalt see Hezekiah, what I can doe, I will make the shadow to goe backwards. Thinke with thy felfe, though the disease be gone farre, yet, I, that made the shadow to goe backwards, am I not able to make thy difcase to returne? And we may say of any trouble

We should not be dismayed in the Church es troubles. orany affliction, of any temptation, or crosse that lyes one you, that you thinke it so farre gone that there is no calling of it againe, yet hee that made the shadow to goe backward, is not hee able to reduce it? And so againe, when you see the Church in such a case as it is now in, we are ready to cast away all hope, and to say, What shall wee doe?

Consider that which was said to Gideon as wee are ready to say, when we heare the Lord is All Sufficient, he hath enough, if he be with us, we desire no more) we make the objection with Gideon thus, If the Lord be with us, why is it thus? Why is Israel oppressed: Saith the Lord to Gideon, thou shalt see what I am able to doe when the Fleece is dry, all the earth shall be wet and when the Earth shall be wet. As if he had sayd, Though the Church that little Fleece now be overslowne, yet I can dry it up, and lay misery upon the enemies, as they were in peace when that was afflicted.

The like you fee in Gen. 15. where there is another refemblance of the Church, when the Sacrifices were cut in pieces, hee had divided the Rammes; fayth the Text, the Fowles came and would have devoured them. There are two fimilitudes of the troubles of the Church, and Gods refcuing them. When the Crowes came, Abraham drove them away, that was one. And the other was when there was a very fearefull darkneffe, there came a Burning Fornace and a Lampe. The meaning is this; The Church then was in Egypt; (for that he hath reference to) it was a dead Sheepe, exposed

The Churchafflicted refembled by Gideons
fleece and Abrabams
facrifice.
Gen 12.

Two fimilitudes of : the churches troubles,

exposed to Ravens, and you would thinke there was nothing there to helpe it but it must needes be devoured. Why yet faith the Lord, though it be thus neere, I will drive away the Ravens, and I will fave my Church. You know, what the strength of Pharaeb and of Egypt was. Againe, fayth hee, the Church was in fearefull darkeneffe, in the valley of the shadow of death. That is; They thought, they should never be recovered, you know, what wayes Pharaoh tooke, and at how low an ebbe the Church was, when hee would have all the males destroyed? Who would have fayd, that this Church should have recovered; Yet, as, after this fearefull darkenesse, the Fornace came and gave light, so faith hee, I will scatter this darkenesse. Belovedconsider if you beleeve Gods All-sufficiencie, and consider, if thou doest thus know him in his greatnesse, what though the nations bee exceeding great and ftrong that come against the Church, yet in Efay 40. (it is to that purpose brought in.) What are they to the Lord they are but as the dust of the ballance, or as the drop of the Bucket. The Bucketitselfe isno great thing but the drops that fall from the Bucket, when it arifeth out of the Well, they are exceeding smalls Sayth he, the Nations are no more to mee, than the drop of a Bucket, or the dust of the Ballance which doth not fway them either way; Solooke what I doe, the Nations are notable to fway me, bethey never fo ftrong, they are not able to turne me but according as I pitch things they shall stand. Now confider whether you be able to comfort

Ifay 42

The greatest strength of enemics cannot prevaile against God.

vour

your selves thus out of Gods All-sufficiencie. Wee doe, for the most part, as Hugar did, when the bottle was fpent, the falls a crying, the was undone, the and her childe should dye, and there was no more lrope, tillehe Lord opened her eyes to fee a fountaine neere her : the Fountaine was neere her but she faw it not : when she faw it, she was well enough. Is it not fo with us all? because the bottle is dryed up, because such a meanesis taken away, we thinke presently there is no more hope, when the fountaine is neere, the Lord bimselfe is the fountaine, and he is neere, if he did open your eyes to fee Confider whether you walke thus with God, as feeing him in his greatnesse If we did fee him in his greatnesse, why should Torches and Candles have logreata light before us that is Why should we regard men fo much? Put the cafe, many Nations were against thee, thou wouldst looke upon allthose incomparison of God, as a drop of the Bucker, or as a little duft on the Ballance. Art thou

able to doe fo, to fee and know him thus
in his greatnesse: if thou be not,
certainely, thou art exceeding short of seeing
Ged in his Allsufficiencie.

So much for this time.

F12 15.

H

Stmile.

Note.

Simile:

When we fee God in his great. In meffe, all other things frome little



FOVRTH SERMON.

GENESIS 17.1.

I am GOD All-sufficient.

To comfort us in our imperfed obedience.



will draw from this poynt, that God is All-sufficient, is, to comfort us in regard of our imperfect obedience.

We ought not to thinke, because

wee are not exact in keeping all the Commandements of God, because we have much unevennesse in our wayes, because wee are not able to keepe the Rule so strictly as we ought, that therefore God rejects us: for he is All-sufficient in himselfe, he needs not our righteousnesse, and therefore he can well beare with the impersections of our righteousnesse. You shall see this use made of it Ast. 17.24.25. God that made all things the world, and all that is therein, seeing he is Lord of beaver

Att. 17.14



heaven and earth bee dwels not in Temples made with hands weither is he worshipped with mens bands, as if he needed any thing, (Marke) be gives to all life, and breath, and allthings. Thusthe Apostle makes his argument if God faith he, made the world, and all things therein, if he giveth to all life, and breath, and all things; then when you doe worship him, it is not because he hath any need of your worthip, or any need of your righteoutheffe, or of all that you can doe, he hath enough he doth it not as if he needed anything: for he is All. fufficient. And folikewise in Pfal. 50.12. fayth the Lord there, If I be bungry, I will not tell thee. That is; To shew how little need he hath of sacrifices. how little regard he had to them, when they were broughtin, and how little he was moved when they fayled in it. For, faith he, all are mine, the fbeepe upon a thousand mountaines are mine : If I be hungry I will not tell thee. Tharis; I may fatisfie my felfe, (I do but apply it by way of allusion.) If I would have Sacrifice in abundance might I not have it! If I were hungry after them, who could keepe them from me? Wee may fay the same of the obedience of his children, If he were hungry. That is; If he were defigous of perfect and abfo. lute obedience, could henot have it? Hath he not spiritenough? Hath he not grace enoughto put into their hearts, that hee might reape the full fruits of righteousnesse? And therefore, I say, in regard of Gods All-Sufficiencie, he needs it not; and if he need it not he will be content with a more imperfect measure of it, fince he is no loofer by it. H 2

God hath no need of our fervice.

Pfal. 50.21 doordein neffe, the

If God had neede of our obedience,he could make ns yeeld perfect obedience.

accountable

cal fittici

This

Iob 39.6,7

Sinne and righteoufneffe, the two paths men walke in.

Mans benefit should encourage him to Gods ser-

wice.

This is to perswade our hearts more fully of that truth, which we affent unto with some difficultie : tor we are fomething discouraged with the imperfections of our obedience, whose faith is not weakened by it? Who comes not more unchearefully before God, because of it? Now, if that feare were taken away we would draw neere more boldly. We fee what lob faith in this cafe, lob. 35 6 7. If thou finnest, what dost thou against bim, yea, when thy sinnes are many, what dost thou to him? If thou be righteous, what givest then to him? or what receives hee at thy hands? Marke, you know, finne and righteousnesse, are the two pathes that we walke in, those are all that trouble us; the finnes that we commit, and the defects of our righteoufnesse. Sayth he, if then finne, what is that to him! It doth him no hurt. Againe, if thou faile in thy righteousnesse, or in thy performances, it is all one that way; for it reacheth norto him; because he is bleffed for ever, he hath all sussiciencie in himselse: and therefore he pleafeth fo to administer the world, and so to guide the hearts of his children, and to dispenseto them but fuch a measure of grace, to leave finfull lusts in them in such a measure unmortified : because himfelfe is neither a gainer, nor a loofer : therefore let not your faith be weakned at this his administration of things, let not earnall feares possesse your hearts, to keepe you off from comming with boldnesseto him : fince he is All-sufficient, fince hee needs not your righteoufnesse, he can be without it.

Moreover; This we may draw further from it; if God be thus All-sufficient, that what we doccomes.

not

ALL-SVEFICIENCY.

not necrehim, then all the Commandements that God givesto the fonnes of men, arefortheir good, and not for his profit. Markethat that should breede in us a great willingneffeto keepe his Commandements, and a great chearefulneffe to performe them when we understand that it is for our ownegood. When a servant knows that all is for his ownegood that he doth, he will go about all the bufineffe his mafter imployeth him in with more chearefulneffe, because hee loves himselfe; this is a principle God hath put into nature. Now if God be All- Sufficient then he commands nothing for his owne benefitin any thing; no, not in that, in which he seemes most to docit.

The Sabbath, that he hath taken for himselfe, and hath called it his day; Some may aske, is not that for his own fake? No, God faith, the Sabbath is made for man. Asif he should fay; If it had beene made for mine owne sake, I would have taken morethen oneday from you; But I have given it for your fake, I made it for man; for man could not be without it, he could not be religious without it, his heart could not keepe neere to God without it, it would foonebe estranged from him, it would be overgrownewith weeds, if it were not looked to ever and anon, hee would foone be defective in his knowledge, he would soone forget the purpose that he takes to himselfe: therefore the Sabbath is made for man. That is one day wherein the Lord commands him to fet aside all other businesse, and to intend his service. And that which is faid, of the Sabbath, may be faid of all other

That Gods commands are for managood, declared by Inftances.

In the Sab. bach.

In felfedenial la

Ma.48.17.

Sachans fervice to our hurt.

Wegive nothing to God in our obedience. Commandements : for he is All-sufficient.

He bids a man deny himselfe, and take up bis croffe. Is it for him? No, my Beloved, it is for our selves, and therefore when a man denies himselfe in his profit, in his credit, when he denies himfelfe in the fatisfying of his lufts, all this is for his owne profit : as you have it clearely fet downein Efay. 48.17. I am the Lord that teacheth thee to profit therfore hearken to my Commandements. should fay, It is for thy profit that I command thee, and not for my owne: therefore letthat cause thee the more willingly to do it : that is often repeated in Deut.the Commandements that I have given thee for thy wealth, for thy good. Beloved, all the Com. mandements of Sathan are for our hurt, we do him fervice as bond-flaves ferve their Masters, not for their owne profit, but for their Masters. But all the fervice wee doe to God is for our wealth; for hee is All-Sufficient.

Last of all, If God be All-sufficient, then when you performe any thing, doe not thinke that you give any thing to the Lord, and so looke for recompence, (there is that fecret Popery in every mans heart, that hee thinks when hee hath done any speciall service, to be rewarded for it) Indeed if thou shouldstdo God a good turne, thou mightst looke for somewhat againe at his hands, but it is done to him that is All-Jufficient, and how can you doe him a good turne? how can you give to him: Marke, It is the ground which the Apostle layeth Rom. 11-34. Who hath given to him, and it shall be recompenced to him? He that is capable of no gift, there

Rom, 11.

there can be nothing done to him, to premerit any thing: Por he is All-Jufficient there can be no addition made to him, and, faith he, doft thou looke for any recompence? What doest thou else but give to him of his owne: Shalla man meritin giving to the Lord the fruits of his owne Vine-yard, the Apples of his owne Orchard? When as all the graces we have, are but as streames springing from that fountaine that he hath put intous, therefore when thou hast done thy best, fay within thy selfe unto thine owne heart; I am but an unprofitable fervant, I can looke for nothing for all this; for he is All-Infficient and needs it not, I have done him no good turne, I have given him nothing, he is uncapable of my gift, and therefore I looke for no recompence, as by merit from him.

Againe, If God be All-sufficient, let us be exhibited to make a Govenant with him; for (as I told you before) these words doe but contains the Covenant betweene God and us. Now, this is the Covenant that God will make with you; if you will enterint o Covenant with him, that he will be All-sufficient to you. Now, that which is expressed here generally, I find in other places, divided into these three particulars, wherein the All-sufficiencie of God consists, as if they

were the three parts of this Covenant.

First. He is All-sufficient to justifie, and to forgive us our finnes.

Secondly. Heis All-sufficient, to sanctifie us and to heale our infirmities.

for us whatfoever wee neede; fo that no good

H 4 thing

Ofe 5.
Gods AllSufficiencie
should perswade us to
enter into
covenant
with him.

The three parts of the Covenant.

1

3

3

Ier. 31, 24 Heb. 8.9. 10. Ezek 36. thing shall be wanting to us,

These are the three parts of the Govenant which we finde set downe in divers places; in Ier. 31.34 Heb. 8.9.10.16. But most clearely are they fer downe in Ezek. 36. faith the Lord there; I will poure cleane water upon you, you fall be cleane, yea, from all your filtbineffe, and from all your Idols will I clense you. There is one part of the Covenant, that he willclense us from all our sinnes. That is, from the guilt and the punishment of them. Secondly, A new heart will I give you, also a new spirit will I put into you, and I will take away your stonic bearts out of your bodies, and I will give you a heart of flesh. There is the second part of the Covenant, confisting of Sanctification. The third is. You shall dwell in the Land that I gave to your Fathers, and I will call for Corne, and I will encrease it, and I will lay no more famine upon you, and I will multiply the fruit of the tree, and the increase of the field, that you beare no more the reproach of famine among the Hea then. Here are the particulars fet downe; some are named for the rest, I will call for Corneand Wine That is; For whatfoever you want. the third part of the Covenant. These are the three parts of the Covenant, which I shall spend this time in opening, and shewing you, that God is sufficient in all, and to answer those objections that mens hearts have against his All-sufficiencie, for the heart is ready to object against these three, to have sinnes forgiven, to be fanctified, and to have abundance of all good things, belonging to this present life: in all these he is All-sufficient

to fulfill all the defires of mens hearts. Now, to be-

gin with the first.

First, I say, He is All Sufficient to take away all our finnes. It may be, when you heare this point, you will fay, it is an easie thing to beleeve it, there is no difficulty in this, the Lord is All-Inflicient to forgive finnes. Surely, whatfoever we fay, or pretend, wee finde in experience it is exceeding hard. Who is able fo fully to beleeve the forgivenesse of his sinnes, as he ought? Who is able to doeit when he is put to it? At the day of death, at the time of extremity, at that time when the conscience stirres up all his strength, and opposeth it selfe against him, when all his sinnes are prefented unto him in their colours, who is able then to beleeve it? therefore we had need to find out the All-sufficiencie of God in this: for the greatnesse and exceeding largenesse of his power is thewed in it, in nothing more then in forgiving of finnes. Hofea. 11.9. Seethere how the Lord ex. preffeth it, Sayth he, I will not execute the ferceneffe of my wrath, I will not returne to destroy Ephraim; for I am God and not man. Markeit, when we have committed any finne against God, we commonly thinke thus with our felues, if my finnes were but as other mens, if my finnes wanted thefe and these circumstances, I could beleeve the forgiveneffe of them, but fomething, of other, a man hath Rillto object. Now faith the Lord it is very true. If I were as manis, it could not be but that I should execute the fiercenesse of my wrath upon Ephrain, who hath provoked me fo exceedingly

GodsALL Sufficiency in forgiving our finnes.

It is hard to beleeve the forgivene ffe of finnes

Hofea 11.

(for

Gods forgiveneffe without comparifon.

Ifay 55.7.

(for Ephraim was part of Ifrael, and is put for Ifrael; and the Prophet wrote this in the time of Ieroboam, the sonne of Ioash when Ifrael abounded in sinnes, and in Idolatry) but saith the Lord, though their sinnes be exceeding great, yet I am able to forgive them: for I am God, and not man. Asif hee should say; looke upon weake man, and compare God and man together, and see how farre God exceeds man: fee how much he is stronger then man, being infinite and almighty; fo fayth he, his mercy exceeds the mercy of man; As if he should say, If I were not God, it were impossible I should forgive the sinnes of Epbraim, which they have multiplied against me from time to time. So likewife, in Ifay 55.7. the Lord cals them in there, and useth this as an argument: for, fayth he, I will forgive, and multiply my pardons; so the Word fignifies in the Originall, when a man makes this objection. But it is more then any man can beleeve, that my finnes that I have thus and thus repeated, that the Lord can so easily put them away, and multiply his pardons, as I have multiplied my finnes ? Sayth he, my thoughts are not as your thoughts, my wayes are not as your wayes, but as high as the beaven is above the earth, so are my thoughts above your thoughts, and my wayes above your wayes. That is; As a man lookes to heaven, and confiders the great distance betweene the earth, and it, so farre, faith he, doe my thoughts, exceed your thoughts, That is; When you thinke with your selves, I cannot forgive, because you measure me, and draw a scanding of me by your felves,

felves, when you have gone to the utmost of your thoughts, my thoughts exceede yours as much as heaven exceeds the earth. And therefore, faith he, my wayes are not as your wayes. That is; When you could not forgive, yet I am able to forgive in fo great a disproportion. Wedoe with this as we doe with all the Attributes of God, wee areable to thinke him powerfull as a man, but to thinke him powerfull as God, there we come fort. Wee are able to thinke him mercifull as a man, butto thinkehim mercifull as God, there our thoughts are at an end; wee can thinke and fee no reason why he should pardon us. Now, fayth the Lord, my thoughts goe beyond your thoughts as much as the distance is betweene heaven and earth. If youlay to me, who doubts of this, that the Lord is able to forgive? My Beloved, if wee did not doubt of it; what is the reason, when great sinnes are committed, that you fall to questioning of Gods mercy, when you can more eafily beleeve a smaller sinne to be forgiven? Therefore certainely, men doubt of his power, whether he be able to forgive: for, if the difference of finne doe cause in you unbeliefe, it cannot be that you pitch upon the power of God, and his readinesse to forgive. Therefore it is certaine, that it is his power that is called in question, and therefore the thing we have to doe, is to make this good to you that the Lord is able to forgive.

But you will fay to me: It is true; If it were a matter of power, I make no question.

You shall finde it a matter of power : take a man,

We thinke of Gods Attributes comparatively.

In doubting of forgivenesse, we question Gods power, Object.

Anfro.

OF Goos

To forgive finnes, is a matter of power.

Is it not a matter of strength in him to forgive, to paffe by an infirmity? If it be ftrengthin a man to be meeke, to forgive, and to paffe by injuries, to be kinde to those that be unkind to him; Isit not also powerin Godto doe fo? Besides, isit not a power to be rich? Riches give a man potency, and the Lord is fayd to be rich in mercy. That is, As a man thatisrich, though he give much, yet he is not exhausted; So, when you have made thus much use of Gods mercy, yet fill thereis more behinde, fill there is more and more mercy for you, there is a fpring of mercy, there is no end of it. Besides, as thereisa power in his wrath, Who knowes the power of his wrath ? So, likewise there is a power in his mercy; as wee fee Rom. 9.22. 23. (it is a place worth the considering for this purpose) What if God to frem his wrath, and to make his power knowne, will suffer with long patience, the veffels of wrath prepared for destruction ! (And the next Verseis thus to be read otherwise, you cannot make the sense perfect) and what if hee would also to shew the greatnesse of his power, declare the riches of his glory upon the wessels of mercy, that hee hath prepared to glory? (Marke) us God shewes the greatnesse of his power inexecuting wrath upon evill men; fo hee shewes the exceeding greatnesse of his power, and declares his glorious riches. That is, The richesof his mercy upon the Saints. of 21 20000

Richin mercy, what?

Rom.9.11

Now, as it is hard to finde out the depth of the one, so it is to find out the depth of the other, to consider the height, the length, and bredth, and depth of his mercy. When a man considers his finnes,

Annes, and lookes upon them in the height of them, in bredth, and depth of them, when hee fees a heape of finnes piled up together, reaching up to the heavens, and downe againe to the bottome of hell; now to beleeve, that the mercy of God is higher then these sinnes, and that the depth of his mercy is deeper then they; This is to comprehend the length, and bredth, and depth of mercy in him. Ephel.3. This is exceeding hard and a great thing for us to do; but yet this the Lord is able to doe, his mercy is able to fwallow them up; and therefore, you shall find this expression in lam. z. Mercy lames 3.13 rejoyceth against Judgement, As it hee should fay; There is a certaine contention betweene the finnes that we commit, and the mercy of God , though our finnes oppose his mercy, yet his mercy is greater, and at length, it over-comes them, and rejoyceth againft them as a man rejoyceth againft an adverfary that he hath inbdued. Therefore herein we must labourto fee Gods AR-sufficiencie, that although our sinnes be exceeding great yet the largenesse of his mercy, is able to swallow them up.

But you will fay to me, we could believe this, if objett. wewere qualified, but all the difficulty is to beleeve it, when we want those qualifications that God requires, foftnesse of heart, godly forrow, truth of re-

pentance, &c.

To this, I answer briefly, that whatfoever thou feeft, that discourageth thee, that thou seeft in thine owne heart, when thou reflecteft upon it, it is either finne or emptinesse. That is; A want of that righteousnesse that should be in thee. If it

Eph. 3.10.

Note.

Anfin.

Neither finne nor emptineffe. should dif-CONTAGEUS from beleeving forgiveneffe,

be fin, the greatnesse of his mercy is able to swallow it up. Andifit be emptinelle, know this, that he is rich in mercy, and All-fufficient, able to bestow this riches, even upon nothing; you know hee did bestowallthe glory of the Creature on it when it was nothing. There was nothing, you know, when he made the world; when he made the Angels, what was it he bestowed his riches upon? And is hee not able to bestow it on thee, though there be an emptinesse in thing heart? Therfore, thinke with thy selfe, what is the exceeding greatnesse of his love. It was a great love that moved him to give Christ to us; but after wee are in Christ then you must consider this that his love hath increased to a full object, his love is fully befrowed on him and is derived from Christ to us.

When wo doubt of forgiveneffe we forget Chrift.

When we doubt fo much of the forgivenesse of our finnes, it is because we forget Christ, we thinke Gods love is pitched immediatly upon us. I say that will helpe us, though there bean emptineffe, yet hee is able to bestow all this upon nothing: but this will helpe us much more, when the fulnesse of love, which falsupon his Sonne, is derived uponus, it is not beftowed upon usimmediatly. Nowthou must thinke with thy felfe, though there be nothing in me, why he should bestow so great a degree of love on me, as to swallow up all my finnes, yea, all the degrees of my finnes, to overcome them, and fubdue them, yetifthe fulneffe of his love, that hee loves Christ with, be derived on mee, what need I make question?

But you will fay againe, What neede this per fwafion

Objett.

fion of Gads All sufficiency in forgiving? This is but to open a doore of libertie, to make men more loofe.

Beloved, It is not fo, it is the most profitable thing you can doe for your lowne foules, to beleeve his All-fufficiency, in forgiving finnes, as well as his All-Infficiency in any thing belides : therefore we fee in Rem. 6. concerning the abounding of grace (for fo the objection flands) where finne bath abounded, there grace bath abounded much more; If mens fins bemultiplyed, grace and mercy shall be multiplyed much more, and still outgo, and swallow them up, Shall wee therefore sinne that grace may abound, or because grace hath abounded? No, sayth the Apostle, for the abundance of grace kilssinne (for fo the consequence stands,) ben shall wee that are dead to sinne, live any longer therein? So that his answer flands thus, Sayth hee, the abundance of grace doth not cause men to sinne more: for it kils finne. And therefore the more we beleeve this All. sufficiency in God to forgive sinne, the more sinne is killed in us, it is not enlarged by it, life is not given to finne by it, but wee are made more dead to finne by it.

You willfay, how can that be?

Because the beleeving of Gods All sufficiencie in forgiving our sinnes, increaseth our love, and our joy. It increaseth our love; for, when there is no scruple in our hearts of Gods love towards vs, it makes our love more perfect towards him. It increaseth our joy also; because when we have a full assurance of the forgivenesse of our sinnes, that silve

Anfro.
The affurance of for
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Rom, 6/15

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Object,
Anfw,
Beliefe of
Gods Allsufficiencie
to forgive
increaseth
loves

Spirituall love cates our carnall delights.

A double

Keepes from comming into God,

From going from him. the heart with joy and peace in the holy Ghoft. Now spiritual! love ears out of the heart all carnall delights, all finful lufts, and all inordinate love unto the creature. And so likewise, spirituall joy takes a. way the vigor of all carnall joy, and finfull delight: So, the more you fee this All-fufficiencie of God towards you in love, the more you are able to beleeve it, and the more it kils finne in you, the more it fandifies you, and the more it drawes you to God. Therefore this isto be confidered, to helpe usagainst this objection, that there is a double feare; the one is that which keepes us from comming to God: The other is a feare that keepes us from going out from God: We are very aprito exceed in the first feare, and to come fhort in the fecond. Now, the feare, that keepes us from comming into God, is a feare that he is not ready to forgive, that he is not All inflicient, that he hath not power enough of mercy to forgive our fins, and to heale our infirmities; this makes a man timorous and fearefull; as a man isfearefullto come neere a Iudge, to come neere one that is terrible: Now the more this feare is taken away the neerer we come, the neerer wee draw in affurance offaith to him.

On the other fide; there is a feare that keepes us from going out from God, and that is the more wee believe this All-sufficiencie, the more we believe that happinesse is in him; the more we believe the riches of his mercy, and the aboundance of his goodnesse, the more we feareto step out from him, to have our hearts estranged from him, to have our hearts set loose. Now, the more we can believe this

All. Sufficiencie

All sufficiency, the more it takes away the first stare, and increaseth the second, it takes away the feare that keeps us from comming into God, and ir increase that keeps us from going out from God. So much shall lerve for this first, the All full science of God in forgiving some

The feeond part of the Covenant is his Att fufficis ency in healing our finnes, or in fanctifying us as you have him Pfalito 3. That for gloca all our finder and beates all burg phininies, This belongen and to his with Infliciencie. This is a neverlary paint to beleeve; It ferves likewife to bring us into the Lord: for a man is ready to make this objection, when he looked upon Gude wayes, the wayes of righteousnesse, and then, upon the strength of his lufts, he is ready to fay with him feft show shall I beable toleade a holy life, as to high the dos This is the answer toit : God is All-fafficient . Hethat is ableto bid the light thine out of darknesse, Taith the Apostle, hee is able to kindle a light inthy darke heart, wherethere is not a jot of goodnesse, though thy heart be never to averfe, hee's able to thanke that heart of thine, and therfore fay not I shall never beableto doeit : for he is able to take away all that reluctancy. For hence comes the difficultie how shall the strength of my lufts, this crooked and perverse hearr of mine, and the firaight wayes of God standtogether!

It is very true. If thy heart continue in that temper, it is impossible, but the Lord, that is all fufficient, is able to take away that reluctancies for he doth in the worke of grace, as hee doth in the worke

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Note,

When the heart is changed, the wayer of God are eafte.

Objett.

God changeth the nature of things is 0 God leads the Creatures to their and, ina way fitting their passes

Note:

When the heart is changed, the wayes of God are safe.

object.

worke of nature : he doth not as we doe, when wee would have an Arrow go to the marke, when we throw aftone upward, we are notable to change the nature of it, but we put it on by force. God carries all things to their end, by giving them a nature suitable to that end. An Archer makes an impression upon an Arrow, but it is a violent impreffion ; God carries every thing to that end, to which hee hath appointed it. but with this difference, heemakes not a violent impreffion, but a natural impreffion, and therfore he doth it not by an onely immediate hand of his owne as we doe, but he caufeth the Creature to go on of it felfe, to this or to that purpose, to this or that end. And so he doth in the worke of grace ; he doth not carry a man on to the wayes of righteoufneffe, leaving him in the state of nature, taking him as he is, but he takes away that heart of his, and imprints the habits of grace init, and he changeth a mans heart, fothat he is carried willingly to the wayes of God, as the creature is carried by a naturall inftina to its owne place, or to the thing it defires. So that thou mayft thinke thus withthy felfe: It is true, if I have my old heart, my old lufts ftill, there must needs be such a reluctancie, as I shall not be able to overcome, but, if the Lord change this heart of mine, and take away these lusts ; if the Lord put another impression upon mee that is naturall to me, which is like that inftina he putteth into the creature, then it is easie for me to doe it. And this the Lard out of his All-fufficiency is able to doc.

But you will be readie to object, if the Lord be thus.

thus All-sufficient, if hee be able thus to kindle light in the darke heart, to change a mans crooked and perverse spirit, to implant and ingraft such natural habits, and instincts into it, to carry it on with such facilitie and connatural nesset to the wayes of his Commandements, why am I thus? why am I no more able to overcome my sinne? why doe I fall backe so often to the same sinne? why doe I come short of the performance of such purposes and desires? Why doe I finde so many things in my life contrary to the Rules of Sanctification, and so contrary to this All-sufficient power of God?

To this I answer. First, It may beit is from hence, that thou observest not those Rules by which God communicates this All-Sufficiency, and this power of his. What though the Lord be willing to communicate it, yet there are some Rules to be observed, which himselfe hath given ? That is; thou must diligently attend upon his ordinances, thou must observe and keepethem, thou must be carefull to abstaine from the occasions he bids thee abstaine from : if thou faile in either of these, he hath made thee no promife to helpe thee with his All-Sufficiency. Sampfen, as long as the Lord was with him, you know, had great strength, you know, the Lord telshim fo long as he nourished his hayre, fo long he would be with him, which was but a symboll of Gods presence, but it was fuch a thing as he would have him to keepe exactly, and, if hee did not keepe that, he would withdraw his presence, and would not be with

We have many imperfections though God be able to functifie us.

Because we observe not Gods rules

Anfoy.

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Note.

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him, So likewife, the Nazarites were commanded to abstaine from drinking Wine, if they dranke wine, the Lord would withdraw himfelfe: And fo it is in this case: the Lord hathappointed us to keepe his ordinances, and fo long he will be with us, to be All-fufficient to us, to give us ftrength to inable us to doe the duties he commands us, and to abstaine from the evils he would not have us to doe: but we must keepe his ordinances, and goe by his Rules, and if we faile in either of them, that we neglect the meanes, or adventure upon the occasions, now the Lord is difcharged of his promise, as we may so say the Lord now withdraws his power from us, as hedid from Sampfon If you will needs marry with fuch a people. faith the Dord; they hall turne many your hearts; for now I will not keepe you. If you will needs touch that tree, if you will needs goe into fuch a company, if you will needs gaze upon fuch objeds : or if againe, you with negled prayer, and hearing and fanctifying the Sabbath, if you will negled to observe the rules that hee hath appointed in all thefe cafes, the bord withdrawes his All- (ufficiency And therefore lay the fault where it is; Thatis, Upon our felves. Doe not fay with thy felfe, it is because the Lord is not All. sufficient, but rather thinke that he can give power to goe through the worke he hath appointed me to do, but it is because I have not kept his rules, I have negleded the meanes, I have ventured upon fuch occafions, on and

Anfw.

Secondly, Consider with the felfe, that the

Lord doththis to humble thee. It may be he is willing to bestow a greater measure of grace, but hee dispenseth a leffer measure a ivis that the heart may be kept humble: for humilitie is the Nurse of graces, take away that, and grace withers in the heart. And therefore when he is willing to bestow a mercy orgrace on us, he doth as he did with Iacob he leaves a lameneffe together with it, he will not bestow it on us, that he will make us perfect, buthe leaves some defects, some wants, that by that, humilitie may be preserved, and that may causeus to cleaveto him, and depend upon him, that hee may keepe us from an All-sufficiencie in our selves, and reach us to waite on him: for withour that, he doth notcommunicate and dispense unto us that sufficiencie that is in himfelfe.

Moreovers Confider with thy felfe, that the Lord many times fuffereth us to fee changes in our lives and conversations, that by them we may learneto know him better, and our felves alfo; if we were able to doe by our felves, the Lord would spare us; but who is able to doe it? It is faid inthe Pfalmes, that therefore the wicked feare not God, because they have no changes, and truely, even the godly men, if they had no changes, they would feare him leffe; fo that every change in a mans state, the falling into sinne, and the rising againe, leadesa man to fome new knowledge of God and of himselfealso, to a new experimentall knowledge, and that knowledge leads him to a new degree of feare: fothat still by their finnes the Saints get advantage, that they shall find in their **fpiritual**

To humble us. Humilitie the nurfe of Graces,

Anfin,
That we may know
Got & our
felves bet~

spirituall estate: for even as we see the Sun, when it breakes out of a thicke Cloud of darkenesse, it shines the brighter ; fo grace when it breakes out of a thicke cloud of finhes or oftemprations, it fhines the brighter, we are still gainers by those changes. I fay, we learne to know. God, and our felvesalfo the better, and for these causes, hee leaves us to those changes, that we may be gainers by them, and fo we are. Therefore, fay not with thy felfe, because I finde some defects, and some unevennesse in my fandification, therefore the Lord is not fufficient: for it is for thy advantage, it is not for want of fuffieiency in the Lord, nor of willingaesse in him to communicate it to thee, but it is for thy advantage, that thou shouldest finde the sechanges, & this unevennesse in thy wayes. Therefore, build upon this, that he is All-Inflicient. It may be when thou goeft about a work thy felf, thou findeft it a difficult thing to overcome such a lust, but that which is impossi ble with men, is easie with God. Those that rowed allnight, and did no good, aword from his mouth brought them to hore prefently. The (pirit that is in me lufteth after envie, lam. 4. but the Scriptures offer more grace. That is Grace is able to heale these naturall hereditary discases, there is an All- sufficiency in him, heisableto doe it; Hethat can ftill the Sea. and command the Windes, that at his Word they are quiet, can he not still strong lusts? He is able to reftraine them therefore labour to fee his All-fuffi. ciency inthis, as well as in all things els. Thinke with thy felfe, he hath a foveraigntie over all thy affecti. onstoverallthy lufts: for what is it that troubles us. and

Lufts are at Gods command.

Heutising

and intervupts usin our way, but fome temptations of the fleft, or the world? is not the Lord the mafter ofthem? As Paul faith, 2 Cor. 12. though Saran were the chiefe buffetter and the lufts of the flesh the mieflengers, vet the Lord fent that mellenger, (markett) therefore he goes notto Satan, he wrangles not with the meffenger, but he immediatly fought the Lord he befeeches him to recall it we So shinke with thy felfe, when thomare fer on with a frong luft, with tempration that feemes too har dfor thee! fay with thy felfe, this is a meffenger from Galland I mufted to God and befeech him to rake it off and rebuke it for heisable to docin heisal la fighte ten the yard ill at his command, asthe mallive is at the Maffers command heis able to rate him, but a franger is notable to doe it, and when he hath done what his Mafter would have himsubecount him in So the Shepheard fees his Dogge upon his Sheepero bring them in, but when they are brought in, he rates his Dogs & fo doth the Lord with lufts, and fin, & temprations, he fetsthem on his owne Sheepe, his own children but forthisend, to bring them in, it is not in their own power to rate these temptations & lufts nor in the power of a stranger, but only in the Lords who is mafter of them, whose messengers they are, he is able to rebuke and recall them, they are at his command, as it is faid of the difeafes of the body. they are like the Centurions fervant, if hebidone goe be goeth, if he bid another come, her commeth : foit is true of the difeates of the foule; iffice fay to fuch a meffenger as Paul had, to fuch a hift, to frich a temptation, goe and feaze upon fuch a man, goe and vexe

Cot.tai

is we say

Note.

Simile.

Why God fuffers lufts and temptations in his children.

In cu.

.....

him for a time, it shall goe, if againe he call it backe and restraine it, shall it not be restrained? Labour

thus to fee Gods All-fufficiencie.

We frand in Gods drength as we may fee.

In others.

Beloved, if you looke upon other men, or your felves, you shall fee experience enough of this Looke upon David, upon Paul, upon Salemen, Let, and Noah, and all the Saints, fo long as God was with them, how ftrong were they? Their. strength was like Sampsons: but when the Lord with-drew himfelfe, wee fee what base lufts they fell into; what lufts was David given up unto? alfo Salemon and Peter, and Let. All this the Lord hath done, even for this purpose, that they might learneto know that All-fufficiency is in him, and not in them. Therefore when thou lookest on any Saint of God that excelsin grace, and goes beyond thee, thinke thus with thy felfe; it is not because this man is stronger then I but becanfe the Lord hath done more for him, hee hath bestowed more grace on him: he, that hath done this to him, is he not able to doe it to thee! Hee that is fo frong, if the Lord withdraw his hand, thou feeft what he is. And therefore comfort thy felfe with this, that hee is able to ftrengthen thee. Thinkeagaine withthy felfe, how thou haft found him at other times. My Beloved, there is great Arength in this, even when thouart at the worst, to keepe life in the roote of grace; in the Winter time it is a mighty power of God, if we looke on the workes of Nature, to keepe life in the plants, when they feemeto be dead, that the hardnesse and

coldnesse of Wintertakenotaway the life of them;

In our felves.

-Qm21

So it is no lefte Allsufficiency, and almightie power of God, to keepe the life of grace in our greatest fals and temptations, to keepe life in David and Salomen that it should spring againe when the Spring-time was come.

Again, who is it that reftrained thy hufts before? who is it that hath given thee any ability to thinke those good thoughts, to do those thingse thou hadst not the power in thy felfe, all was from the Lord. Therfore ifhe have an All-fufficiency in him, as be is All-sufficient to forgive finnes, fo likewise, he is All-sufficient to sanctifie thee. Be not discouraged then: Let notaman thinke with himselfe, oh! Ishall never overcomeic. I shall never beable to be so exactin the wayes of righteoufneffe, as I ought to be; Remember, Godis All-Infficient. Ourendevormuft beto makeour hearts perfett to resolve to serve him with a perfect heart. Bueforthe power and performance of it, this belongs to God. Therefore hence comes all the difficulty, that our harts are not foperfect:for when a manis ready to object, I, but I find no experience of this Almighty power? See that the cause be not in thy selfethe bath made a promife un to those whose hearts are perfect with him; it may be thy heartis imperfect, it may be, there hath bin hypocrificin thy heart, thou haft never bin willing to part withall, to ferve him with a perfect heart, and with a willing mind all thy dayes. But, when once thy heart is brought to fincerity, doubt not that he will performe that thou lookest for on his part: for it belongs to his partto give thee power, and ftrength to doe that which thou defireft to do.

Note.

Definite of victory over lufts, in for want of beleeving Gods All-Sufficiency

When the heart is not perfect, lusts prevaile. So much likewife, for the fecond part of the Cove

Gods Allfufficiencie in providing outward good things.

Prov. 3 2.

All outward good things are Gods.

objet.

Why the Saints want good things of this life that they defire.

The third part of the Covenant, isto provide all good things for us, belonging to this prefent life : herein the Lord is All-sufficient to all those that arein Covenant with him Anced not to fay much to make this good unto you. Allthings are his, what foever a man needsa Riches are his, they are his creatures : in Pra. 22 they come & goat his bommand: Hoffer ishis; I will honour those that honon me, he takes it to himfelfe, to bestow it as he pleaseth: Health and life is his; theiffues of life and death belong to him: Friendthip is his, for beputs our acquaint ancefarre from wi and drawes them neere to usu Goerhrough all the variety of things that your heart can defire, and they areall his, he is the governor, and the disposer of them as he pleafeth, and therefore, tertainly he is All-sufficient, he is able to provide alleftings for thee that thy heart can defire to that ho good thing shill be wanting to thee. I will not fland to inlarge this, but rather answer the objections: for here wee are ready to object.

If the Lord be All-Infficient, why is it thus then with me? why doe I want so many things which I have need of, and desire to have? If God be All-sufficient, why are there so many deseasin my estate, in

my health, this way and that way?

To this I answer: Thou must consider with thy selfe, if those defires of thine be not unnaturall defires, whether they be not sinfull defires, the Lord hath promised to be All-sufficient to the naturall defire, to the right desires of the soule, but not to those

ALL-SUFFICIENCY.

thosethat are unnaturalland inordinate. There is a double defire in the heart of man, as there is a double thirst, there is a naturall thirst, you know, which is cafily fatisfied with a little, there is an unnaturall thirst, as the thirst of a dropsie man, who defires exceeding much, and the more you give him, fill the more he defires and is never fatisfied. Soit is with the foulesthere is a naturall health and defire, which defires so much credit, and so much wealth, as is needfull, there is besides this, an unnaturall defire of the foule, when a man doth long after aboundance : now do not looke that the Lord fhould fatisfiethis, nay, the best way, in this case, is not to satisfie, but to take from our defires sas we fay the Boule. mia, that difeafe whereing man eats much, chat is called Caninas appetitus and likewife in the dropfie the one excessively eats, and the other exceffively drinkes, and the rule of Phylicians is; Opm habentpurgatione, non impletione, fach a man hath need of purging and emptying, and not of filling; fo I may fay of all thefe, fuch men have need of purging and emptying, which is to be defired in this cafe:that wheringed thewes his All-fufficiency now, is not in supplying thy defects, in adding that which thoudefireft, but in purging the heart, and taking away those defires : that is the way to heale thee. Therefore consider seriously what that is that thou defireft, ifit be an inordinate defire, if it be a worke offancy, know that thou earth not looke of this All. Sufficiency for Godro Satisfie this, but to heale it. You shall fee Erclef. 9. 10. He that loveth filver, (ball not be (atiffied with filver, and bethat loveth riches, shall be without

A double defirein the foule.

Naturall.

Vanatural

Evil defires are to be purged, and not fatisfied. without the fruit thereof. You fee what the Lord hath

WhenGod fatisfieth evill defires, it is a taken of his wrath. Shmile.

fet downe concerning this cafe : now a man may feeke for a competency, but when he comes once to riches, that he feekes them , the Lord faith, fuch a man shall not be fatisfied, or, if he be, it shall be in wrath: for it is in wrath given to fuch a man. It is the destruction of a dropsie manto have much drinke given him, or to give a man much meatethat is ficke of the disease we spake of before. And therefore, faith he, he shall not be satisfied, or if he be, it shall be in judgement: Such are these desires, and therefore examine thy felfe, whether thy defires be not fuch as proceed from fancy, fuch as proceed not from the health, but the weakenesse of the soule Therfore it is faid in 1 Tim. 6. That godline fe is great gaine with contentment. How doth godlineffe give contentment? After that manner that Phyfick gives satisfaction. A dropsie man after he is brought into health, you know, hee is contented with leffe drinke, for now he is in health: fo goddineffe brings the foule to a good temper, it takes away the diftemper, the luftfull humors, that were there before, and brings him into a right temper, it gives him now the

1 Tim,6,6

Simile.

Object.

Anjw.
That is not alway good for us, that we defire, morthat alway evill, that we would be freed from.
I cre. 42.

Again, another objection is; If God be All. Sufficient for these outward things, why am I thus crossed? why doe I suffer these afficions? why are they not removed from me?

content that before he wanted.

To this I answer briefly: Thou maist be deceived in them, that which thou makest account is so great an evill to thee, it may be for thy great good, as we see, ser. 42. that whole Chapter, the Captainethere,

ane

and the rest of the people, they reckoned it an exceeding great mifery, a very great affliction to contique in Ternfalem, they had a great defireto goe downeinto Egypt, but the Lord tells them, they were very much deceived: for this mifery shall be for your good faith he, but if you will needs go down into Egypt, when you thinke to have abundance of all thingsthere, you shall meete with the Sword, & with Famine, and with the Pestilence, and with utter destruction. So I fay, in this cafe, weare oftentimes deceived, we thinke that to be good for us which is not. Certainely, the Land is well Cufficient, he will with hold no good thing, but it is not ala wayes good to have fuch an affliction removed perhapsit were better fonthee to beare ig itwere better fortheeto lyeunder in then flatic fhould be re moved : we doe in this rafe many rimes with the Lerd; as the children of the Prophets deale with Elisha, they would needs goe to ferle the body of Eliah Elifha torbad them, but fill theywere importunate, faith hee, if you will needs goe, goe but they loft their labour, they had better have taken his counsellarthe firth And so in this wafe! many times when the Land would have used doe fuch a thing, and to be content to fuffer fuch a defed in our estate, in our bodies, in our businesse, we are still importunate with him, sometimes he hearkens to us, he fuffers the thing to be done. but we were as good to want it. I would aske thee in this case, wouldst thou bave it without thy Fan thers good will Ifthou have it it will doether at goods the best way is this, to consider with thy mid bofelfes

Wewere d better want comfession these with out out wad Fathers good will. felfe, that he is All sufficient: though this affliction feeme to be exceeding bitter, yet it is a cup of thy Fathers providing, it is that which the Lord that loves thee, hath ordained, it is that which the Lord that wants nothing, who is able enough to take it from thee, and to supply it, it is that which he hath seene meete to dispense to thee: therefore it is not for want of sufficiency in him, but it is better for thee to suffer the want of this comfort, or to lye under this crosse or affliction.

Objett.

But lastly, some will say, if the Lord be All. Sufficient, and I must be subject to his will, why is it not his will to put meinto a higher condition? why hath he given me but such a measure of gifts, but such a meane place, but such a quantity of health, of wealth, of understanding? A mans heart will goe further, if there be such riches in God, such an All-sufficiency in him, why is it not better with me? why am I not in a higher condition?

Answ.
A Christian thould be content with a meane placein Gods house.

To this I and wer: First, That he that entreth into Covenant with God, he should be content with the lowest place in all the family, and be glad that he is within the doore; as we see the Prodigall did; And so the Apostle Paul, I am the least of all the Saints, and he was content to be the least. A man that hath bin truely humbled, and brought home to God, that hath tasted and seene how gracious the Lord is, that hath had experience of his owne sinne, and of Gods goodnesse, he will be content with the least measure, if he be put into the lowest place, if he be made the least of all Saints, he will not exalt himselfe above that measure, & place that the Lord hath allotted him.

ALL-SUFFICIENCY.

But besides this, Consider, secondly, further with thy felfe, that if thou have a lower place, or condition, in this or that thing, yet it may be thou haft a higher condition in fomewhat elfe, and know this that Godgives no man all things, but hath mingled his comforts, he harh dispensed them diversly, as we fee in I Sam, in that case betweene Hannah and Peninnah, Hannah had the love of her husband, but the Lord hath made her barren : on the other fide, Peninnah had children but she wanted the love of her husband: it is purposely noted there, that you may fee how the Lord dispenseth his comforts and foit was with Leah and Rashel, the one, you know, had children, and wanted her husbands love, the other had a greater abundance of love, but she was barren. Asit was with thefe, fo generally the Lord dispenseth good and eviltogether. There is no man that hath all things, You fee Mofes, hee wanted eloquence, that Aaron had, as Mofes againe had the wisedome that Aaron wanted: so Paul and Barnabas, they had different excellencies, the one had that the other wanted, and fo it is generally. Therefore thinke with thy felfe, there is no man that hath all, and why should I defire it ? there must be a mingling of fome defects.

Againe, Thirdly, Confider with thy selfe, that the varieties of the sufficiencies that God gives to men, that he placeth some in a higher degree, and some in a lower, to some he gives greater gifts, to some lesser; some he makes rich, and some poore, some honorable, and some base; this variety in all the workes of God, takes not away from

Those that are meane in some things may excell in others.

1Sam,1,1,

God difpenfeth his gifts differently, no one man hath all.

God can latisfie the defires of a low condition,

same!

he

I hoje that are meane infeme things may millions others,

Simile.

Goldif. penferh historics differently. noone man hach

A Christi. ansfaithful neffeis acceptedin ameane con dition.

A mans Godwarig nochis but che faish deb fulbells wo wherewith he hath dispensed them.

the perfection of each one every minin his place may have a perfection, he may have it within his foheare to that there had be no want at all : for the Lard, out of his Al nighty power, is able to doe in what he defire may be facisfied as much they may be filled stra lower condition as well as ing greater, show shale feele no more want, but have as great a degree of happinelle as the other; youknow, there are fundry expressios in that ease. A little Bottle is as well filledds a greater Whatenia man defire more but to be fatisfied? And therein God is All-Sufficient, there is in him an All Sufficiency to fill every creature in his own spheare & compasse, when he hath made vellels of gloty, they be notall of one fort but afdivers forts forme of prefort forme of another fort, but they are all veffels of glory, they have all experience of his riches, and of his mercies, forthermone have caule to complaine. Haftly, Confider (in that meanine fe of place,

gifts; orcondition thouartin,) thoumaieftbe as faithfull in a little, as another may be in much Confider, that he that hathmuch verthere is nothing his but the finderite wherewither man hith afed that which he hath, wherewith he performes all he doth: he that hath the gifts that Eliah and Paul had, that excellencie of gifts, it is not his burghe Churches, albehat is his, is but his faithfulneffein difpenfing those gifts, they are not his owne but they are bestowed on hims and he that hath the leffer measure of gifts, he that hath the lower part given him to act, while he is on the flage of this world is accepted according to his faithfulpeffe.

faithfulnesse, every man shall be rewarded according to his faithfulnesse and sinceritie: therefore content thy selfe with a lower condition, say not that God is not All-sufficient, because thou hast not a higher degree: for thou sees there is All-sufficiency in God, to preserve thee in all comfort, and to defend thee from all evill. It may stand with a great difference of codition, though thou be not so high as another, though thou have so not much grace, though thou have not so high a Calling as another, yet even to thee also God is All-sufficient. So we have runne through all these three parts of the Covenant;

He is All-sufficient in forgiving: He is Allsufficient, in sanctifying us; And he is All-sufficient in providing for us whatsoever we

want.

So much for this time.

FIX IS.



FIFTH SERMON.

GENESIS 17.1.

I am GOD All-sufficient.

Deducti-

proceede to that which remaines, that wee may finish the poynt at this time. There remaine but these two Deductions from this, that

GOD is All-sufficient.

First; This should leade us to a further knowledge of the insufficiencie of the Creature,
(That wee will first doe, and after it wee will
adde but a tryall to all that wee have said, to see
whether wee be indeed perswaded of that Allsufficiencie that is in God, and of that vanitie, and
emptinesse that is in the Creature; And this will be
our businesse at this time.) If God be All-sufficient
and that exclusively, as I shewed before, then there
is an emptinesse, a vanitie and indigence in the
Creature.

The infufficiencie of thecreature proved. Creature, there is nothing init: and to make this

good to you; Confider.

First that the Creature is made by something else without it. It is certaine, no Creature is able to make it felfe: for that which makes another must be before another, if a creature could make it felfe, it must be before it selfe, and therefore all things are made by God by this All-Sufficient God. Now then, if that which makes the Creature be something without it felfe, then the end of the Creature must be something also without it selfe : for it is the maker that is the efficient cause of all things, and in all things that propounds an end to it felfe, and the end of everything, you know, is the perfection of the thing; so that hence we gather, that all the perfection of the Creature is without it felfe; for if the end be the perfection, and the end to which every Creature is carried, is without it felfe it must needs be, that, it hath no perfection nor excellency within it felfe: hence it is, that every creature is bound to doe some thing for another, the inanimate and unreasonable creature for man, and man for God, because all are made for a further end. The Almightie God himselfe, the All-sufficient God, that hath no efficient cause, and, by consequent, no end without himselfe, he may doe all for himselfe, and for his owne fake, and his owne glory sif he will dispence with the creature, and doe good, or ill to the creature, and make himselfe the end of all that he doth. I fay, he may well doe it: for he hath no higher end, but if any Creature shall fay, I will feeke no further end, but to have a happinesse and perfection K 2

I. It is made by another.

The end and perfection of the creature without it felfe.

Note.

Simile.

perfection within mine own compasse, it is all one, as if the hearbe should fay, I will not be beholding to the Sunne, but I will live of my felfe, or I will not be beholding to the raine, &c. This creature must needs perish, because his end and perfecti on is without himselfe altogether; It is as if the hand should fay, I will feeke a perfection in my owne spheare, as I am such a part, as I am such a member, without looking to the foule, that gives life, or without Boking to the rest of the body it fubfilts in this is the way to destroy it: So it is with every creature if it feeke a perfection within it felfe, it is the undoing of it felfe. On the other fide, when it denies it felfe, when it emptieth it felfe, when it lookes for nothing within its owne compasse, but goes out of it selfe, and out of every Creature befides, to the Ocean of happineffe, from whence it must receive all the perfection it hath, I fay therein confifts the beatitude and bleffednesse of the Creature.

Wherein the happinece of the Creature confifts.

It is in continuall motion.

Beclef. 2.

Secondly: As that is one argument to shew the emptinesse of the creature, that the happinesse of it is without it selfe altogether, and therefore it must needs be emptie; so this is another reason, which you shall find in Escle. 2. Every creature, naming divers of them, the Sunne and the Waters, and the Wind, the severall generations of the creatures, whereof one goeth, and another succeedeth, thus the wiseman concludes, sayth he, all things are full of labour, man cannot atterit. And he proves it by this, The Sunneriseth and sets, and is never at quiet, the Clouds goe about by their circuits, and

never remaine ftill in their places, the waters are ftill running to and fro, some Rivers are running to the Sea Come running out of it, so that all things are full of labour. Now what is the end of all motion, and of all labor? When any man, or any thing moves it felfe from one place to another, it is out of a defire, out of an appetite to be there rather then in the place where it is, there is no appetite or defire but of fomething that is wanting: for, if it had the thing, it would have nodefire to it, and therefore it is carried to something without it felfe: fo that the motion of the creature is a figne of the imperfection of it. Besides, whatsoever moves, it moveth to get that which it bath not yet it is impossibilitie to have it, and it hath it not: for, if it had it, the Creature would rest there; it would remaine in that terme it would stand still upon that Center, but because it wants something it bath not, therefore it movesit selfe. & therfore it labours. Now when you see this is the condition of every creature under the Sun, all things are ful of labour, and forrow, and manthat is the Lord of them (you know what is faid to him, that in labour he should eate his bread, and all his life (hould be ful of labour) it is an argument of the imperfection, and of the vanitie and indigence of the crea ture, and that what it hath, it must have else where,

Last of all, you shall know it by this, that what foever the creature hath, it hath it but by participation, it hath nothing of it felfe; as in things that are made hot, somethings are more hot, and some things leffe hor, it is an argument they have not Simile. hotnes in themselves, but there is something els

Theendof motion, what.

It hath all by participation.

K 3

If the good that God communi-, cates to the creature faile, the creature perisheth.

No Creaturelives without joy.

that is perfectly hot: for that which hath but a part, it presupposeth that there is some thing els that is the whole, of which that is but the part: If you looke upon all the goodnesse, excellency, and beauty in the Creatures, you fee some creatures have it more, and fome leffe, which is an argument that there is fomething else without the Creature that hath a fea of perfection, that is full of goodnesse, full of excellency, as the Sunne is full of light, and as the Sea is full of water, and this is not within, but without the Creature. Now the Creature being thus imperfect in it felfe, it hath fomthing communicated to it from day to day: for if there be a continuall neede, there is a daily supply that it must have, and if that faile, or be not fo good as it needes, the Creature languish. eth. This is fo in every kinde: if it be in matter of life, if meate, or drinke, or Phyficke, or ayre be wanting, the creature dies for want of it: for it hath it not in it felfe, it is communicated from another. And so likewise, if it be contentment, if it be refreshing, if it be joy, without which no Creature is able to live, if it be wanting, if God withhold his hand, that there is not an influence into it, the creature languisheth according to the proportion of that defeat: if it be in matters that belong to eternall life; if the Lord withhold his hand, if he shut up his hand, they perisheternally. And so we may say of all things else.

So that this is the condition of every creature, it is exceeding emptie; Man himselfe is emptie, and fo all other Creatures besides are, there is no

happineffe

ALL-SVEFICIENCY.

happinesse to be found in them, there is no fatif. faction, there is no contentment to the foule of a man. If I should go through the particulars, you would findeit fo. If you aske, where this happinesse is to be found? Whether in riches, or in matter ofestate ? Surely, it is not there: for riches are but of two forts, either they are naturallriches, fuch as meate, drinke, and clothes; or elsthey are artificiall riches, things, that confift in exchange, that are invented by Art, to bethe measure of them for commutation; it cannot confift in the naturall, for what serve they to, but to maintaine the body ? and what doth the body ferve for, but for the foule? And if this were all, what should become of the principall part, of man, that which is indeed the man himself? Besides, it cannot consist in credit, in estimation, in honour, for that is in the power of another, and is not in a mans own power, and the happinesseand blessednesse of any thing, the contentment which confifts in the power of another, & that in the power of the Creature it cannot make a man happie, it can give little contentment to him.

Besides; As we said of riches, so we may say of honour, and glorie, it is either emprie glory, as the Scripture often cals it, That is, glory that is gathered from vaine things, as apparell, or houses, or learning, or knowledge: for there is nothing that brings true praise, but grace only, nothing drawes shame properly after it, but sinne, it is not in this, for there is a deceiveable thing, it is as a shadow, that hath no substance to answer it, or else it is true honor and credit, and if it be that, that is but the

Riches of

Naturall.

Artificiall.

Honer of

Empey .s glory.

Only grace and finne bring praise and shame. True ho-

Simile.

Theemptineffe of the creature proved, first by arguments.

I. Argu. Itis full of vanitie, which appeares.

In that it is unprofitable. shadow that followes the substance. And therefore our blessednesse, our contentednesse, and satisfaction, rests rather in the thing from whence this credit is gathered, then in the credit it selfe: for that is but a shadow that sometimes followes it, and sometimes it dothnot, sometimes it is a larger shadow, & sometimes a shorter, though the body bethe same.

I might goe through many others, but I will rather confirme all this to you, that I have faid of the emptinesse of the creature, by that testimonie that is without all exception, that is, by the testimony of God himselfe, even the testimony of the Scriptures, in Eccles. 1.2. where the scope of the Wiseman is to set out this point, that we are now upon; That is, The emptinesse of the Creature.

First; faith he, vanitie of vanities, all is vanitie. That is; There is in the Creature an excesse of vanitie, as you know, this is the height of the Hebrew Superlative, vanitie of vanities. Besides it fignifieth a heape of vanities, a nest of vanities, a wondrous exceeding great vanitie, fuch as hee knew not how to expresse, what that vanitie is that isin the Creature. It is a vaine thing, we fay, that cannot profit, and therefore we fee in the second verse, What remaines to a man of all his travels, or what availesit, or what profits it, according to that in the Gospell, which is the best expression of it Sayth our Saviour, Putthe case thou hadst all the good things in the world, that all the glory of the world, that all the riches in the world were in thy possession, yet, saith he, when thou shalt losethy foule, what is all this? it cannot helpe thee to fave

thy foule, what will it profit thee? That is, it is an unprofitable thing to make us happy. Befides, in this the vanitie of the creature is feene, that it is of a mouldring vanishing nature. If 4.40. Rom. 8. those two places expresseit: 1/a.40.6. All flesh is grasse, and all the glory of it as the flower of the graffe. That is; Asit is expressed in the next Verse, as the graffe is of fading nature, so is the Creature it selfe, and as the Flower of the graffe, fets out all the excellency, all the gift and beautie of the Creature that is found init; The fpirit of God blowes upon it, and the graffe withers and the Flower fades away: So in Rom. 8. The Rom. 8. Creature is subject to vanitie. That is, It is of no abiding condition, it withers, and wasts, and hath nothing in it to maintaineit. Besides, it is called vaine: because it is not able to bring any enterprize to passe. You would thinke the Creature were able to doe much, but you fee what the Lord faith; A man thinkes he is able to build a house or he thinkes he is able to watch a City. No, faith the Lord, if I withdraw my felfe, thou shalt be able to doe nothing, nor any Creature whatfoever. What is faid of that, may be faid of any thing else. A manthinks a Horseisa Creature that will stand him in much Read in the day of Battell, but a Horfe is but a vaine thing. And so it is in all other Creatures, they are notable to bring any enterprize to paffe, herein is the vanitie of them.

But now this is but the fimple expression of vanitie ; Let us consider (for what can we doe better fince we are upon this argument) what arguments

Efay 40.6

ble to bring enterprizesto the holy Ghoft useth to personade us of this truth, that there is nothing but emptinesse in the Creature. I beseech you, hearken to it: for we all thinke there is too much in the Creature, we should not feeke it as we doe, our thoughts and affections should not be so much stirred about it as they are, if we did not think there were fomething in it. I fay, confider the arguments which the holy Ghoft ufeth. I will but name the places in briefe to you, you may reade them inthese two Chapters at your leasure, it will much helpe to bring them to your memory. First, faith the Wife-man, there is nothing but vanitie: for faith he, when I looke upon the whole Universe, upon the whole frame of things, this I find, first, a great instabilitie in them, one generation commeth, and another goeth, the Sunne rifeth, and the Sunne setteth, there is nothing constant under the Sunne. Now the happinesse of a man, that which will give contentto a man, it must be some stable thing: for a man cannot reft burupon some Center, upon some place, where his foule may finde fome quiet, and therefore an unftable thing, that is in continual paffage, is not able to give the foule reft.

The creature unitable.

> 2. Angu. Nothing new in the Creature.

Secondly; fayth he, there is no new thing under the Sunne: (Marke it) for, fayth he, if you goe through the whole course of things, you shall find nothing new, one generation comes, and another generation succeeds like it. And so forward, that as in the waves of the Sea, one followes another, till they be all broken upon the shore; so it is in the succession of generation, and there is nothing in one generation, but what was in another, because, sayth

he, the Sunne rifeth and fets, the windes goe to and fro, they gos about by their Circuits. And fo the waters, in the fprings, and in the Rivers, they goe and come, and there is no new thing under the Sunne; What shall we gather from that? Why this there is no fatistaction to the foule of a man. And therefore, fayth he, the eye is not fatisfied with feeing nor the eare with hearing. Those two are the only disciplinal fenses we have a you know, all the knowledge you have, is gathered by the eye and the eare. Now if there be no new thing under the Sunne, but all things are the same; hence it is that the minde of man, when it lookes about it, can finde nothing to give it fatisfaction, for there must besome newes. fome vanitie, fome thing that we have not here, that the foulescekes after. But, saith he, you shall find nothing but the same, nothing but Identitie.

But if it be objected, there is fomething new, that was not before, and there were fome things before,

that are notnow.

The Wiseman answers thus, those things that were done then, they are forgotten, they are not had in remembrance; And so likewise the things that are now will be forgotten. And there is no new thing. Indeede in grace there is some thing new, there is a new Creature, there are all things new within and without, there is a new Iudgement, a new Conscience, new affections, every thing is new, all things are be come new there. Let him that hath grace, looke about him, and there is some thing new, he comes into a new Company, he is brought into a new world, his eyesees things, his eare heares things that

All knowledge gained by the eye and the eare.

Objest.

Anfw.
Things done in formerages forgotten.
Newneffe in nothing, buting race

never

never entred into any mans heart: That is, into any naturall mans heart, which onely hath to doe with naturall things, let him looke into the word of God, there is a newnesse: for the more you reade it, the more you desire stilto readeit, the more you heare it stilly ou find some new thing discovered: Looke on the depth of those mysteries, looke on the consolations of the spirit, stil there is something new in all the wayes of God, that belong to the new Creature, still thou shalt have a fresh renewed vigor in every thing, that satisfieth the soule of a man, and there the eye is satisfied with seeing, & the eare with hearing. In all the workes of Nature, there is nothing new.

3. Argu.
The creature cannot fet things amifie ftraight.

The third and last reason that he useth to shew the emptinesse of allthings under the Sunne, is, because that which is crooked cannot be made straight, and that which is defective can none supply; That is, There are many things in the Creature, that are croffetous, that fall thwart upon us, there are many ilsthat we find in our selves, and in all things that we have to doe with. But, fayeth he, if you looke upon the Creature, there is nothing that is able to make straight that which is crooked : the daughter of Abraham that was crooked, all the Creatures both in Heavenand earth, were not able to make her streight. A perverseand crooked minde, who can make straight? Crooked children who can make them straight? Crooked affections, inordinate feares and inordinate griefes, who can rectifie them? And so, likewise, who can supply that which is wanting? When he lookes upon all this, and fees it in the nature of the Creature, he concludes cludes upon all this, that all is vanitie.

When he hath done all this, he goes further, and confirmes this by experience of his owner and now there were two things wherein Salomon did excell, which all men would defire on That is, Greatnesse of Wisedome and secondly, Greatnesse of estate; And, faith he, first before I come to the particulars, let me fay this to you concerning my experience, and fee whether the arguments that are taken from thence, be not strong arguments to expresse the vanitie of all things un. der the Sunne, Sayth he, I was a King in Ierufalem, a mightie man, and thereforeable to have experience of those things that other men had not, I had opportunitie that other men had not. Secondly; As I was a King, fo I was fuch a King as exceeded in all kind of wealth, and abundance of all things. as never any before or any that came after; fo he faith of himselfe, and therefore he had more libertie, and more experience then any of the fonnes of men besides. Moreover, he had better meanes to find out good and evill under the Sunne, because of the largeneffe of his Wisedome.

Last of all, saith he, I gave my selfe to this, I set my selfe to search and find out, what is good and evill to the somes of men. Now, if you would know what Salomon found, sayth he, there are but two things wherein this experience consists; that is to know what is in wisedome and folly; secondly, to know

what is in great estate.

First, for matter of wisedome, he concludes thus, He that increases thin wisedome, increaseth in griefe.

By his experience.

Two
things So.
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excellin.

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Wherein: Salomons experience confifted.

That

Of the vanitie of morall wifedome. In feeing mifery it cannot prevent.

Seeing diforders it cannot 2mend.

Becanfethe things known give not contentment.

That is; Let a man goe either way, faith the Wifeman (speaking of morall and civill wisedome, not of fanctified wisedome, for that is another thing.) Now the question is this, among the Creatures, wherein vanitie is seene, saith he, He that increaseth knowledge, increaseth forrow: for when a man is a wiseman; he findes many defects, he sees all the mileries a-far off, that are comming upon him; he lookes to all the corners of his unhappineffe, which are hid from another that is foolish. Andthere fore fayth he, the more that a man feeth, the more mifery he feeth, and the more mifery he feeth, the more his griefe is increased and multiplied. Besides bee that increaseth misedome, increaseth eriefe : for he fees many defects, hee feeth many things out of order. many things in his owne many things in his owne Family, many things in the Common-wealth, many things in the Church many things in the course of nature, but all a mans wisdom wil not remedy itsnow when a man sees ill, and is unable to help, in fuch a case, sayth he, be that increaseth wisedome, increaseth griefe. Besides, if the things themselves that are known, cannot give any filling, any contentment to the foule of a man : certainely, the knowledge of them cannot doe it; for the knowledge cannot goe beyond the thing, there is more in the thing then in the knowledge of it. But there is a vanitie, and a curse lyes upon all the creatures, and therefore, he that increaseth wildom, takes much paines, and hath little for his labour, it costs him much paines, much wearinessein reading and fearthing, and when he hath done allthis, as there

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there is a vanitie in the creature, which is knowned fo there is in the knowledge it felfe.

But, you will fay, on the other fide, there is fome- Objet. thing then in folly; if a man be ignorant, if a man

know notthat which a wifeman feeth.

No: There is a madneffe in that, there is no happinesse or contentment there : for such a man multiplies griefe, but it is of another kinde: for evills come upon him, and he cannot fee how to prevent them, they lye upon him, and undoe him before he is a-ware, beeis full of gray-hayres, and knowes it not, as it is fayd of Ephraim. Thefeare the fruits of folly, he is precipitate, and runs into mischiefe, he fals into quick-fands, and hath not eyes to discerne it. So he that increaseth folly, on the other fide, likewise, he increaseth griefe. This, faith Salomon, I have found out, therefore it is not in folly, nor in wildome, I gave my felfe to know wisedome, and madneffe, and foelishneffe, I know also, that this is vanitie and vexation of spirit. That is, both wisedome and tolly. Folly, because it is madnesse; and wisedome, because it increaseth griese.

Now for the other, for the matter of his estate I will be very briefe in it, you shall findethere, that he proves a vanitie in that, by an induction, going through all the particulars almost that the sonnes of menenjoy under the Sunne. And first he begins with Laughter and Iollitie, that which commonly every man feekes after, faith he, I thought I would endevour my felfe to fee, if there were any contentment to be found in that, but it is not there, faith he, I said of Laughter then art mad, and of loy, what is this that

Anfw. Of the vanity of folly. It runs a manto mischiefe waknowa.

Of the vanity of outward things.

Laughter.

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, 45 herel this that thou doeft? These three things he saith concerning Iollitie, concerning that carnall mirth

wherewith men refreshthemselves.

It is madneffe.

Aneffed of madneffe.

First; saith he, I findeit a madneffe : because it fets a man a worke upon trifles, when he hath greater things in hand, madneffe, you know, is humo. rous, exulting and rejoycing in vaine things, and intending of idle things, and letting goe things tending to our profit, as a mad man cares for nothing belonging to his health, or his wealth, but bestowes himselfe in picking of flowers, or indoing some idle things, faith he, there is a madneffe in this to confider, that in the middeft of finne, and of danger, and in the midft of so many great busineffes and employments, in the midft of that labour that God hath given to the fonnes of men, for them to be full of mirthand jollitie, this is madneffe. That is one of his censures of it.

It is Folly. Folly what

Thesecond is, it is Folly, Folly is a stupiditie, when stupiditic possesseth the soule of a man, that it is notable to judge of things that are presented to him, that is folly, so saith he, I found this in jollity and carnall mirth, it breeds stupor, and takes away all tafte and relish from me, that as a man that tafts sweet things, is not able to finde the relish of his Beere or Meat, fo, faith he, when I had tafted of jollitie, and carnall mirth, it caused me to disrelish all things: for that is the disposition of folly, it takes away the fenfe that we should have of other things, it stupifieth a man; stupidity and folly we expresse one by another.

It paffeth foone away.

Laft of all; What dothit? Thatis; it paffeth 2-

Co

way like mulicke, there is nothing left, it goes and Is palleth leaves nothing behinde it, yea, it leaves fadneffe, if any thing, and finne behinde it, the thing paffeth away in a moment but the finne remaines and continues. This is his cenfute of that part, namely, carnall mirth and jollitic.

Then becomes to thereft, which I will but names Then, fayth he, I gave my felfe to Wine, to fee if it were in that. After this, I gave my lelfe to great workes, to makestately buildings, to shew my magnificence. Afterthis, to get great fore of fervants great possession of Sheepe and Beeves and to get a great retinue, to live in much pompe. After this, I fought all pleafing things ; I made my felfe Paradifes thatis, Orehards, and Vineyards, and Gardens. Likewife, I fought Singing men and finging women. All these things, saith he, I sought for. And this is the verdict he gives upon all this, this I found:

First, that in doing this, I tooke hold of follie though my wisedome, in some measure, restrained me, yet I tooke hold of folly; That is the na ture of these things, when a man is conversant with them, they deprive him of visedome, they leade him on to folly; that is, they draw a man on to fenfible and outward things, to corporall things, they abstract and with-draw his minde from God, and from wisedome, and from spirituall things; this I found, faith he, that the more I had to do with them. the more my wisedome forsooke me, the more I tookehold of folly, the moreit grew upon me, the world was by medling with them, and by being conversant with them.

Secondly;

Winc. Great werkes.

Store of fervants. Paradifes. i.e.pleafane Orchards.

Singing men &c. Inallthele he found.

Folly.

Emptineffe

Secondly; Saith he, I found an emptinesse in all; I found them emptic Cisternes, I looked for contentment in them, but I found none.

Vexation:

Thirdly; not so onely, but I found a vexation of spirit, for that which is said of Riches, that they are Thornes, (they are such Thornes as doe not onely choake the good seed, but they pricke and gall us) so it may be said of these, they have Thornes in them, there is a vexation of spirit in them.

Reftleffe

Fourthly, fayth he, I found they gave me no reft neither day nor night; That is; All the while I was conversant in them, I was full of care, and trouble, and thoughts, whereas those that are vacant from such things, are at rest, they have rest in the night, and in the day, but I have none; As if he should say, he will be occupied in all things of this nature, he shall finde a rest less rest coule.

Sore travel

Outward
things
yeeld uncertaine
comforts,
but certain
erouble.

Fiftly, saythhe, I found that I had my labour for my travell, this foretravell I had, and that was all that I had. As if he should say, I found no comfort to answer it, I found no fruit from them, I found certaine labour, but uncertaine refreshments from them. This I found, that they cost me much trouble, and paines, but when I cameto injoy the fruit of them, to receive comfort from them, then they sayled me, then they deceived me. Moreover, sayth he, I found no happinesse in them, no rest for I was weary of my selfe, and of my life, and of all my labours, that I had wrought under the Sunne: for how could he finde that there, which was not there, for if God had ever sowne any happinesse in the creature, he might

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have reaped it from the creature, but in all these things it was never sowne: the creature may give as much as is in it, but to give more is unpossible. And therefore, saith he I sought diligently, to see if there were such a thing there, but I sound in not.

Againe; Saythhe, moreover, when I had gotten all this, yet I found this, that I was not able to take comfort in it: for I faw that was the gift of God, That is, Further then he gave power to receive any comfort from all the things that my hand had gotten, further I could not; for faith he, Who hafted after outward things more then 1? The meaning is this, I indevoured, to the uttermost of my power, to find out contentment in the creature, who could doe it more with more diligence, who could hast after outward things more, and with more intention seeke for all the contentments that are to be found in the creature then I? And yet, sayth he, I found it was not in me, but God dispenset that according to his ownepleasure.

The last argument he hath against it, is, he must leave all, I must leave it.

But then comes an object o 1, I, but I shall leave

True, saith he, there is also a vanitie in this, for sayth he, first, I tooke paines in equitie, and in wife dome, and honestie, but I shall leave it to him that bath not taken paines for all this. As if he should say, I shall leave them the estate that I have gotten by wisedome, but I cannot leave them my wisedome.

to guide the estate when they have it. This, faith

God hath notfewed comfort in the creature, and therefore cannot respeit there.

No comfort,

The creature cannot comfort without a power from God.

We must leave them Objett.

Anfw.
Amancann-x leave
hischild
grace to
manage the
flate he
leaves him-

he, I found in my sonne for the present this I fee in Reboboam.

But whereas it may be faid, who knowes what he

Objett.

may be?

The crea. tures abide onthe Center where God hath fet

them.

Sayth he, this is a mifery, that I know not what hee will prove; or, put case I could know what he would prove, who knowes what his fonne may prove? So that all this estate that I have gotten, it shall not stay with them, it may be: for this is the nature of Gods bleffings, (marke it) that they abide not but upon that Center where God hath fet them, if they come to a man that is wicked in his fight, they are upon a Center, they arein a place where they will not rest, they will not abide; fire if it be out of its pleace, water, if it be out of its place, it is fill wreftling, (though for a time it may be kept there) till it returne toits owne place; So it is with all those outward bles. fings; It is true, evill men they have them, and perhapstheir heires may have them, but, if they be not right in Gods fight, thefethings will roule from them, they will not be at reft, as it were, they will not be established there, but they will go to their proper Center. This he expresseth in the laft Verfe; This is a vanitie (fayth he) that aman muft gather, and beape up to give unto him that is good before God, this is also vanitie. So that, if he had knowne what a one his Sonne would have proved, yet he knew not what his other fonne would have proved, and that all his efface should abide with him. Now, in all this, yer, fayth hee, two things I have observed. And Beloved, what

Godshleffingstarrie not long with evill men.

shall I say more ? What can I say more than Sa. lomon fayd in this poynt, to teach us the vanitie, and the emptinesse of the Creature? yet we must not take from the creature more then we should wee must give its due to it, yet, fayth hee, two things have I found, One is, that wifedome is better then folly; Asif he should say; Looke upon the whole Universe, and see the varietie of the Creatures under the Sunne, both the Creatures, and the workes of the Creatures, this I finde, that wifedome is best of all ; though wifedome be a vanitie, though it be vaine, because it cannot helpe us to true happinesse, it falls short there, yet, fayth he, it is the best thing under the Sunne, as the light is better then darkneffe, and the fight better then blindneffe: for, faith he, wisedome teachetha manto direct his way, it guides a man when another man knowes not how to goe to his journeyes end : Wisedome teacheth a man. how to avoyde mischiefe, when a man that is inthe darke, stumbleth upon it, and cannot see it; That is the reason he gives. And yet, sayth he, there is a vanitie in it, fayth he, if you looke up on the wifest man, and the most foolish, the same event befals them, the same ficknesse, the same troubles, and vexation, the same death, as dres the one, fo dyes the other; That is; for the outward appearance of their condition there is no difference; Againe, there is a forgetfulnesse of both, both are swept away, both passe, and are blowne over, and they are even alike, the wifeman as well as the foole; But, fayth he, there is L 3 this

We must give the Creature its due. Two things Salomon 2cknowledgeth in the Creature,

That wifedome is better then folly.

It directs a mans way.

Both wife and foolish

ON COLUMN

STOREM

ve

this difference, Wisedome is the best of all vaine

To take comfort in Gods bleffings better then to heapt up ftill.

When we too much affect the Creature we commit Idolatry,

It we finde leffe vanitie and more content in outward things then Salomon, we either-

MakeIdols of the n,or

The fecond thing, that hee hath found, is, that to enjoy them, to take the comfort, the profit, the benefit, and refreshment, that may be had from all the bleffings of God, that he hath given under the Sunne, it is a better way, and there is leffe vanicie in it, then to heape up still, and not to enjoy it. This I found, faid he, that this is the best way, for a man, to take the present benefit, this is the wifeft way, so that this be remembred that you enjoy them with weaned affections, that you doe not fo enjoy them as to commit Idolatry with them: for. if you do fo, indeed then there is a vanitie in them; for then the Lord lookes upon you with a jealous eye, as that he will destroy both the things, and the man, as a jealous man will destroy the Adulterer and the Adulteresse. There is a vanitie in them then, but to enjoy them with weaned affections, this fayth he, I found to be the wifest thing under the Sunne, rather then to heape up, and increase posseffions, and not to enjoy them. This is that which Salomon fayth. If a man fay now, But I finde contentment and fatisfaction, though Salomon, found none, I finde I have sweetnessein enjoying pleasure, and mirth, and a high eftate: Why, confider, if thou doe, I will fay but this to thee, it is an argument that thou committest Idolatry with them. & therefore God hath made thee like to the very things themselves. You shall find the Pfalmist speaking of Idols fay, They have eyes and fee not, they have hands and handle not; and he added this, they that trust in them

ALL-SVFFICIENCY.

upon those that worship Idols, the Lord gives them up to as much stupiditie, asis in the Idols, that, they have eyes and see not, that they have eares an heare not. So, I say, when a man will so enjoy these things, that he can find contentment in them, that hee can terminate this comfort in them; let himknow this, that it is an argument that he is made like to them that the curse of God is come upon him.

Or else it may be, because thou hast not summed up thy accounts, thou hast not looked backe upon them, as Salomon did, thou hast not yet runthrough the course of them, if thou hast full experience of them, and of the end of them, as he had, thou wouldst finde them vanitie and version of spirit:

So much for the first, the emptinesse and vanitie of

the Creature.

I say this it God be All-sufficient, it should lead us unto a further knowledge of the Creature, and so likewise it should leade us to a further knowledge of Almighty God: that is, to see a contrary sulnesse in him; I must sunne briefly through this. Labour to see him in his greatnesse, labour to see him in his greatnesse, labour to see him in all his Attribures, to see him in his unchangeablenesse, to see him in his power in his providence. You shall see in Bsal. 102.24 what use the Psalmist there makes of the Attributes of God: I sayd a my God, sake me not smay in the midst of my dives, thy yeares endure from generation, to generation, thou his before times laid the soundation of the Earth, and the steamens are the workerschip hands they shall perish, but, then shall endure, never

Have not full experience of them.

Deductions. Thereis a fulnefic in God.

Pfal. 102.

Gods all proved by his provid bas provid dence.

Simile.

Pfaligo.

Sufficiencie proved by his providence.

they shall all waxe olde as a Garment. The meaning is this, when a man hath proceeded to this, that he fees the vanitie of the Creatures, he lookes vpon them all, as they that will all weare and wax old as a Garmen. A Garment that is new at the first, with long wearing, you know, will be fpent, and will breake into holes, and at length be fit for nothing, but to be cast away. So, sayth he, shall the whole body of the Creatures be. Now, when we confider this that it is a mans own case, and every Creatures, let a man helpe himfelfe with this, that God is eternall, and remaines for ever; and therefore, if a man can get to be ingrafted into him, to dwell with him, that wil helpe him out of that weakeneffe, and mutabilitie, and changeablenesse, that is in the Creature: and therefore in Pfal. 90. faith he, Lord thou art our babitation from generation to generation. As if he should fay: When a man dwels with God, hee hath a fafe house, a castle that when generations come and goe, and times over our heads when there is a change of all things yet he is a Rocke, he is a Caftle, he is a Habitation, there is no change in him. So that, when you find these defects in the Creature, goe home to him, and labour to fee his immutabilitie, and eternitie. And so likewise, when thou feeft thy inabilitie to doe any thing, when thou feeft that weaknes in the Creature, that it is not able to bring any enterprize to paffe, then looke upon his providence, and his almighty power in that he doth all things that belong to him, in guiding the Creature. My.

ALL-SUFFICIENCY.

My Beloved, the ferious fetting of our felves to confider the providence of God, and his almightie power, will discover to us his At-sufficiency more then anything besides. In briefe, consider this (to perswade you a little of the necessitie of it. that you may be fully convinced of it, that every particular, and everycommon thing must needs be guided by him and directed by him: I would aske but this question) First, are not all made by him? You will grant that, that every Creature even the smallest, are from him, there is no entitie but from him : Certainly, then there is an end of it: for he made nothing but for some end and if there be an end of it, he must guide it and lead it to the end otherwise he should leave the building imperfect, otherwise he should but begin a worke, and leave it in themiddle, otherwise the Creature should be loft & perish and that through a default of his. But there cannot be faid to be any default, any want of goodnesse in him, in the great builder of things, and therefore it must needs be, that he guides every creature under the Sunne, even the smallest of the creatures hee guids and directs them to their ends. Providence is nothing elfe, but to guide, governe and direct every creature to their severall ends, and businesses, to which he hath appointed them.

Besides, how is it that you see things sitted one to another, asthey are? Is it not the providence of God? When you see the wheeles of a Watch sitted one to another, when you see the sheath sitted to the sword, you say, this is done by some Art, this

Gods providence proved. 1 By the Creation.

Providence what.

By the fintableneffe of things one to anotheri Simile. is not by accident. Even so it is in nature, you see a fitting of one thing to another, in the body, in the Creatures, in every thing, in all the senses, in the Sunne with the ayre, in the eye with the light and the colours, with the transparent medium. The setting of one thing to another shewes that there is an Art that doth it, which is the providence of God.

The constancie of chings. Besides the constancy of things; we see, they go their course. Those things that come by accident, that come by chance, and not by providence, they fall out uncertainely, now one way, and then another, but, we say, all the workes of nature goe in a certaine constant course.

The neceffity of one governour and difpofer of things.

And laftly; Looke but upon a house, or a fami ly; if there be not a providence, it will quickly be diffelved; there is not a Family, but it will be fo: and therefore, there is a need of government also in the great Fimily of the world: and if there be a government it must needes be by him : for by man it cannot be governed: for the preservation of every thing is in the vnitie of it and therefore, you fee, any thing that is divided that is the diffo lution of it, as when the foule is divided from the body, and when the body is divided from it felfe; So, likewife in a Family, or in a Common-wealth when it is divided, looke how farre, it goes from unities fo neere it comes to perishing and the more peace and unitie, the more faferie. Now, if there were not one guider of all thele, if there faould be many guidets, there would be different fireames, there would be divers well-heads, and if there

Division breeds dissolution.

Note.

ablenetle of things oneroan-

Simile

were

were divers principles of things, that should swerve this way, there would be a division in nature of the things, there would not be a unitie, and by consequence, it would be the destruction of them. And therefore of necessity, first there must be a government, or else how could the family stand? and if there be a government, it must not be by man, and if it be not by man, it must be by one that is God.

Now the objections in briefe, we fee many things are casuall, and you may strengthen the objections out of Eccles. 9. 11. I see (saith he) that the race is not to the swift, nor the battell to the strong, nor yet riches to a man of understanding, but time and chance

befals every thing.

To this, I answer, in a word, that it is true, there are chances that fall out in all these things, that we call properly cafuallor accidentall, when fomething comes betweenea cause and the effect, and hindersit. As when a man is going a journey, and an Axe-head fall off, and either wounds him, or kils him, it comes betweene the effect and the cause, betweene his doing, and that which he intended : if the fire be burning and water cast upon it, and hinders it, that is casuall, because it takes off the cause from its intention. So it is in this, wherein the Wiseman instanceth, when a man is strong, and some accident comes between, and hindershim from obtaining the battell: when a man bath wisdome, and some accident comes betweene, and hindershim from obtaining favour: That is that which we properly call chance. Now it is true there is such a chance in the nature of the thing, but

Object.

Ecclef.g.

Anfw.

When a thing is faid to be cafuall.

The providence of God feene in cafuall things.

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but yet, confider this, though this chance be con-

providence most scene in things that we cal

Why God brings things to paffe by cafual things,

trary to the particular causes, yet it hath a cause, and it rifeth from the univerfall cause: so that it is called chance, because it thwarts, and comes betweene the intention of the particular cause, but it doth not differ from the intention of the univerfall: for those accidentall things have a cause as well as the things that we intend have a cause: somewhat there is that is the Author of all caufes, that is the first of all causes, and therefore it is impossible that any thing should be totally by accident. And therefore, I say, whensoever you find this, it is so farre from being casuall, if you looke into itexactly, that then the providence of God is most feene in it of all others, fo far it is from comming by chance: because those things that are done by particular causes, according to their intention, we usually ascribe it to them: but when there is an intercurrent action comes, that we call chance that belongs to the universall cause, and is tobe ascribed to him, and hence it is that the Lord usually, in the dispensing and adminifiring of contingent things, he turnesthings, rather by accidentall causes, by casuall things, then by those causes that have influence into their effects: because his owne hand is most seene in it, he gets the greatest glory by it, when he turnes greatoft matters by a small accident, as we turne a greatship by a little Rudder, therein his power and his glory is scene. And therefore I say when you fee such a vanity and emptineffe in the Creatures, labour to fee the more fulnetfe in God:if there

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there be fuch a mutabilitie, fuch an inftabilitie, in the Creature, looke upon his immutablitie; and his eternity, and labour to be partakers of it. When you fee fuch an inftabilitie in the creature to bring its enterprizes to passe, labourto see his almighty providence, and to be perswaded of it, to thinke withthy felfe there is not the least thing without this providence, there is not the least Creature that makes a motion this way, or that way, but as it is guided and directed by him.

I would willingly adde one word concerning the tryall, now we have fayd fo much of the All-Infliciencie of God, & of the emptinelle of the creature: All the question is now, how far we practice this, Let every man examine his owne heart, and

aske himselfethese questions.

First, if a man beleeve that All-sufficiencie, that is in God, why doth he terminate his affections in the Creature? If there be nothing in the Creature, but emptinesse, why do you love the Creature? why do you feare the Creature? Why doe you rejoyce in the creature immediately as you do? Beloved, if there be nothing in the creature, but all be in him, we should see through the creature, we should looke beyond it. It is that which is faid of Shifack, 2 Chron. 12. he was but the viall through 2 Chron. 12 which Gods wrath was poured upon Ifrael, foit was true of Cyrus, he was but the viall through which Gods goodnesse was poured upon Ifrael. It you did looke upon every man, upon every friend every enemie, upon every creature, as an instrument of good or hurt to you, as an emptie viall in it felfe.

Tryals of our beliefe of Gods All-Sufficiensie.

Whether we terminate our affections in God or the Creature.

felfe, through which God poureseither his goodne & mercy, or else his wrath, it wold cause you notte flicke upon the creature, not to wrangle with men not to hate men, or to beangry with them, for the are but the wials: it would cause you againe not tob proud of the friendship of men, not to besecure them, notto trust in them, not to thinke your selve fate in them: for they are but vialls, through which God poures his mercy, and goodnesse towards yo

Looking to God. will make usquietin injuries from men:

Confider whether you be able to do this. Loo on David, when Nabal fenthim a rough answer, untoward answer, he was exceedingly moved at When Shemei did the same, yea and to his face in farre greater measure, he was not moved, wh was the reason of it, but because when he look to Nabal, hee forgat God? he faw not God fettin Nabal a worke to give fuch an answer, he look not to Nabal as a viall, but as if he had beene the principall in the action in hand: And therefor he was readie to fly upon him with impatience(s you know how angry he was with him) but who Shemei did curse him, he had reason, (he thought) be quier, and not in the other gale: because he looke on Shemei as a viall; God (faith he) hath bid in doeit, and therefore he goeth to God, and north dp Shemei ; It thou doe beleeve this 411- Sufficiencie, our God, and this emptinessein the Creature, why at ay, you not able to doe this, not to love the Cra ture, norto terminate, I fay, your affections them, but to use this world as though you used not, That is, All things in the world, all theme ha in the world; for indeede you would use them,

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if you did not use them, if you did see an emptinesse in them, & a fulnesse and All-sufficiency in God.

Secondly; if wee doebeleeve thereis an Allofficiencie in God, why doe we go out from him to ake in present commodities, to avoyde present daners? Why doe we not ferve him with the loffe of ties Il thele ! For if he be All fufficient, it is no matter that thou loofest, thou hast enough, if thou hast im. You may fee it in Paul (to refemble it to you to new you what I would have fayd) faith he, wee irve the living God, we take much paines in our linistery, we fuffer much, but have nothing but imisonment, nothing but fastings, and whippings, nd Ronings; and why do we it! for we trust in the ben he faith, we trust in him, that is implyed. I say ow looke to thy felte, art thou able to ferve him, ithout looking to present commoditie? Are ouable to doe as the Difciples did, when they ere sent emptie, and yet were willing to doe the orke, and were content to have no wages given em, because they trusted in God, and thought a was sufficient? You see our Saviour put them. onit; it is true, they lacked nothing, but yet at was the try all. Moses when hee might have d present commoditie, he left all, he left the ourt of Pharaoh, he left Egypt and went emptie any, hee did not turne afide to these present ommodities, why? because hee thought the dwas Al-sufficient. And so abraham, he left Fathers house, and came into a Land, where met had nova foot; because he thought God was All Sufficient ;

If we leave him for prefent commodiWhat makes Christians indurchard ship in the world. All- sufficient; God speakes to him upon that occacasion feare not Abraham, thou art in a strange coun trey, where thou hast no body to provide for the yet I will be All-sufficient. Those that wandered and downein sheepes skinnes, and in Goats skins; h question, they might have had outward comform as well as others, if they would have tooke the course that others did, but they were willing i leaveall present commodities : because they truste in God, that he was All-Sufficient. They Suffen (faith the Apostle Heb. 11.) the fpoyling of the goods, they loft all, and wandered up, and down, an had nothing but dens to lyein, in flead-of houses, fbeepes. skinnes, in ftead of clothes. This they di becausethey thought him to be All. Sufficient. Co fider whether thou be able to doe this to let go present wages, present comforts, and commodit and not turne afide to them: for, if God be sufficient, what neede is there of them? Ifthe bee enough in him, why should you step 'our n them :

Whether we looke much to particular meanes, Moreover, if God be All-sufficient, why do we sticke so much upon particular meanes, total if such meanes be not used, I shall be undone! I hee be All-sufficient, it is no matter what do meanes be, he is able to bring it to passe. It is all with mento say, if such athing faile me, I amus don, and if such an evill be not removed. What at these but particulars? this sticking upon particular is a signe wethinke him not All sufficient. If a. 50. It See what an expression there is for matter of means the that walkes in darknesse, and sees no light, let in

truft in the Lard God; he that walks in darkeneffe, and hath no light, yer, if God be All fufficient, put the cafe there be no meanes at all, put the cafe there be utter emptinesse, that there be not a sparke of light, but that thou walkest in darkenesse, and feest nothing to helpe thee, if hee bee All Sufficient truft in him, let him that hath no light, but walks in darkeneffe, truft in the Lord for he is then able to helpe him. Therefore, if we thinke him to be All . Sufficient , when we loose any particular means. it is but the feattering of a beame, it is but the breaking of a Bucker, when the Sunne and the Fountaine is the fame. Why should wee bee troubled at it? If we did thinke him to bee Allsufficient, when one meanes is broken, cannot be find out another, if hee be All- sufficient. When he faid to Paul, that all the foules with him should be lafe, you fee, there were divers meanes, all were not able to fwim to the fhore, and the ship was not able tobring them to the shore, but yet by broken boards; and by one meanes, and another, all got to the shore ; So the Lord brings things to paffeina ftrangemanner, fometimes one way, fome times another, he breakes in peeces many times the Ship, that, wee thinke, sould bring as to there but cafts us on fuch bords as we did not ekpeet; so he doth in the meanes both good andevill, fomewhat comes in and brings us helpe that we neverthough of anoenciat bomes in son doth us but, that we never dreamed of and those that we had our eye fixed upon it may beed or neimen, cauting the Churches to withe medifored

Simile.

A fight of Cods AllErectes contest in all Gods dealings

GOD ufeth means that wee thinke not of fometimes.

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Or Gons

And so likewise, if God be All-sufficient, if hee bee thus exceeding great, consider, if thou see

Whether we see our selves vile,

Prov.30.

thine owne vilencise, thy ignorance, thy emptinesse, in comparison of him. When Agur looked upon God, and saw his greatnesse, Pro. 30. he cryes out, that hee had not the understanding of aman in him. When sobs saw him in his greatnesse, bee abhorred himselfe in dust and ashes, he had spoken once and twice, but he would speake no more. And so Abraham, when God appeared to him, sayd, I am

but dust and ashes: whether art thou able to say thus when thou lookest upon God in his greatness? First, art thou able to say, I baue not the understanding of a man in mee; That is; Canst thou see the

emptinesse, and vanity of thy owne knowledge?

A fight of Gods Allfufficiency

ny of his wayes? Canst thou learne to captivate,

and bring under thy thoughts to the wayes of Gods providence? Canfethou doe as 106 did, fay-

ing, I have heretofore taken exceptions, and murmured, and was discontented, and wondered at the wayes of God, and the workes of his hands,

I have done this once, or twice, but now I will doe so no more? lob knew God as well as

wee know him, but when God spake out of the whirelewind, and made known his greatnesse to him,

this was the fruit of it to leb, though he had spoken once or twice, that is, before that time, yet now he would doe it no more. Canst thou be con-

tent to fee the Lord going all the waies that he doth, fetting up evill men, and putting downe good

men, causing the Churches to wither, and the

A fight of Gods All-Jufficiency breedes content in all Gods dealings

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nemies to profper? Canftchoufee allthis, and yet fandifie him in thine heart? Art thou able to fay that he is holy in all his wayes, and in this to feethe greatnesse of God, and thy owne folly and weakeneffe ? Canft thou fay, that show art bat duft and athes, and to fay it in good carnell? Canft thou fay on thy felfe as on a vile Creature, as Peter did, faying, Goe from me, for I am a finfull man? Then I will beierue that thou balt feene Ged in his greatnes, I will beleeue that thou halt feen him in his All-fufficiency, that he hath prefented himselfe by his spirit vato thy foule, in some measure, when thou feest thefe effects in thy foule, when thou feeft thy ignorance, and thy vilenesse, when thou seest what an emptie Creature thou art, fure this is another thing, by which thou mayft judge whether thou hast experience, whether thou hast practifed this Doctrine, that wee have delivered of the All fufficiency of God, and of the emptineffe of the Creature.

Moreover, if God be All Sufficient, why are wee then so ready to knock at other mens doors? Why are wee then so ready to goe to the Creature, to seek helpe, and comfort, and counsell from it, and knock so little at his doore by prayer, and seeking to him for if thou beleevest him to be All Sufficient, thou wouldest be abundant in prayer, thou wouldest take a little time to looke to others, thy cheise businesse would be to look to him, not onely in praying to him, but in serving him, and pleasing him; We knock at his doore as well by the duries of obedience, as by prayer and seeking to him; if

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Nose.

Wheeher we oft fecke to him ?

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Whether we be content with Gods provision for us;

thou thinkest him to bee All-Sufficient, why dost

Againe, if thouthinke him to bee All. Sufficient, why art thou not content to be at his immediate finding? Pur the case he deprive thee of all things else, and doe with thee, as parents doe with their Children, who give them not a penny in their purse, but relikthem they will provide for them, why are thou not content that G o p should doe so? What if he strip thee of all thy wealth, of thy liberty, of thy friends, so that thou canst looke for nothing but immediately at his hands to feed thee, as he feeds the Ravens, and the Lyons, if he be All. Inflictent, why dost thou not trust in him in such case, and rest you him.

Againe; lastly, is thou thinkest God to bee Allsufficient, when thou hast any service, or dutie to
do, either belonging God or man, why dost thou
not resolve upon the doing of it without looking
to the consequent what soever it be. For is he bee
All-sufficient, then all our care should be to do
our duty, and to leave the successes him.

A servant that thinks his Master is able and willing to give him wages, and provide for him sufficiently at the end of the day, or the yeare, or at the end of his service, he will be carefull to doe his worke, without looking to his wages, without making provision for himselfes & so if thou believe Godto be All sufficient, thou wilt seeke no more but to find out what thy duty is, what rule thou onghtest to walke by, what service thou owest to man in such a case, how to keepe a good conscience

Whether we looke to events in doing our dutie?

> Whaler weoft feltero

in fuch a bufineffe, in fuch a Rraight, in fuch a) difficultie thou wilt let thy wits a worke to find out this: but when thy wit is over-running thy duty, and thou lookest too the consequence (if I do this and this, this will befall me) that is a figne thou thinkest not God to be All-sufficient, thou thinkest thy Master cannot provide for thee, but thou thinkest I shall bee poore, when I have done his service, and therefore I will provide for my selfe. I shall want comforts, I shall have enemies come in upon mee; if thy Master be a Sunne, a Shield, and a Buckler, and an exceeding greatreward and thou beleevest him to bee so, thou wouldest find out only thy dutie, and it is no matter what the consequence is : So you see these three men, did, we have refolved that we will not worship thine Image, and whereas youthreaten to cast us into a burning fiery Fornace, that we care not for, God is able to deliver us, they did fee Gods All-fufficiency and therefore they did the duty. Certainely Beloved, in any difficult case, no man will doe his duty, except he be perswaded that God is All-suffrient; Those three men would never have refuled to worship the Idoll, except they could have faid, and thought in their hearts, God is able to delever us out of thy bands, O King. This they faid and refolved to doc.

And so Daniel resolved to doe his duty, and not to goe one stepp out of the path, besides the Rule, Well, he shall be cast into the Lyons denne yet he keeps his resolution firme, it was enough for him to doe his duty, for the consequence of

Inflances
The three Children.

Noman can performea dutic that is difficult without believing Gods Allfufficiency. Daniel.

it, he left it to God, for he knew hee was All fuf. ficient. You fee, God watched over them, and de livered them all. And fo likewise in refusing to eate of the Kings meate, Daniel would not pollute himselfe, it was not lawfull for him being a Iem, it might have cost him his life, for ought he knew if hee had looked on the confequence, but he resolved to doe it, Sayth the Text, beeresolved in bis beart to doe it, and committed it to God. And wee fee in all these cases, God shewed himselfe fufficient. So he doth, when we looke to our dune fincerely and faithfully, when weedoeit, and look not to the consequence, hee is then All-suffici. ent, and will shew himselfe to bee so. And the like wee fee in the case of Mordecai, he thought it was a finne to bow to Haman, who was an Amale kite, he would not doit : Well : but they shall all be destroyed, he, and all the Ienes; I but God was a ble to deliver them. And so heetels Hester confe dently, the Church should bee delivered, but he knew not how, but, fayth he, if it be not by the hands, thou shalt fare the worse for it, but certainely, fayth he, deliverance shall come to the Church, one way, or other, God is All- Sufficient, Hereupon shee resolveth, saying in effect whatse ver beethe consequence, I will doe it, it is my die ty. And you know, God shewed himselfe All-fofficient in delivering her and him, and all the people of the Iewes, : So, I fay, if thou wouldest find out whether thy heart beleeue all this, that is do livered, whether thou doe practife it or no : Confider if thou canst doethis or no : Consider what

Morde.

thy duty is upon every occasion, and neuer looke to the consequence, either to the loss of preter ments, of riches, or favour: God is All-sufficient, hee can bring it in. Beeit againe, on the other side, such crosses, and losses, are like to follow upon it, yet hee is All-sufficient, so that thou dost it more or lesse according to thy opinion of his All-sufficiencie.

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So much for this time.

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THE



SIXTH SERMON.

GENESIS 17.1.

Walke before me, and be show perfed.

EE have already finished the first of these words, God is All sufficient.

Which words containe the Covenant on Gods part, I will be All-fuf. ficient, which here is expressed in the generall, but in other places more particularly, as I shewed you then when we handled the words.

The other part of the words containe the Covenant, or condition required on our part, Walke befor eme, and be then perfect. God will be All-sufficient, unto us, that is his promite, and hee requires of us, that we should be perfect with him he will be Allsufficient to them that depend upon him, he will be wholly theirs, that will be wholly his. So the maine point that wee have to handle, is that which God requires on our parts; without which we have no interest in his Covenant, namely, that we be fincere and perfett, but before I come to handle this point which is the maine I will touch an observation or two by the way, where he had

And first from the Connexion, Jam God All fafficient therefore malke before me, and be then perfect. (I will but touch it, because I handled the negagatine part of it at large.). This weet may observe that

Every man is more or leffe perfect, as he is more or leffe perfunded of Gods All forfaining as llution

You see that is made the ground of our perfect walking with Gad that weet belocut him to bet all sufficient, and therefore k fay, as our perfect that is more or k fell so very man more or lesse is perfect with God. That is, Lookehow at mans faith in Gads promises, and in his providence, is more or lesse, looke how he hath found by his experience, God to be proved with a transfer or lesse, so the providence or lesse, and in his providence, is more or lesse, looke how he hath found by his experience, God to be proved with a transfer or lesse; so is cuery mans making with God more or lesse; so is cuery mans making with God more or lesse.

The reason of which is, partly because it is body argument; when God userh any argument, looke how farrethat takes placed she bract, looke how farre the understanding in convinced of it, so farre it prevailes also with the will and affections, and so take it prevailes in the practice and conversation at amount amount if the when find maketh

Doll,
Men are
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of Gode All
fufficieng.

Reaf. I.s.
It is Gods
argument
toperfwale
to perfed-

this the ground of our perfectneffe, fo farre, I fay, as a man is convinced of it, fo farre as he is perswaded ofir, to farre it will produce this effect, to make him perfect, and fincere in his walking with Godo: Hiw Isman sold fordy 1

Reaf. 2. This per-(wafion heales felfe love.

S C. De n are le Begerfra as they are per fwaded of Ged: A

Vie. To labour for this per-(walion.

Againe, partly, the reason of it is, because it heales that which is the cause of all our unperfectnesse, and unevennelle, which is felfe-love. The reafor why men walke not conflantly, and perfectly with Gothis because they but them elues inordinately they thinke to provide better for them felues : when a man is fully perswaded of Gods All sufficiency,it answers all those false reasonings, all those de ceitfull arguments that selfe-loue is ready to bring us, upon every occasion; there is no man departs from God, ber hethinkes at thattime, it is better for him foro do when it fhall be an freered him, Gade Allfufficient at is better for theeto keep in the ftrait way if theur feeke thy felfe by difobeying of him it shall be workefor thee, when all the falle reafo nings of felfe love are answered, the heart mul needs beperfett. I than all word als

The De ofitin briefeis, that we should labour to be perswaded of this centh, and apply it, and makeufe of it, upon every occasion : when any command is prefented unto us, when any thing is to be done, run to this principle, to bee perfwaded of Gods All-fufficienty, that thall helpethee, todo every dutie, that shall preferve thee from every finne : for example, God hath commanded us to do my our felues in our profit, in our credit, and our pleafures and many times it comes than wee an

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to performe this duty in particular cases, confider feriously then of the strength of this principle, that Gad is All Sufficient sir will make thee able to doe the duty throughly. What though thou be a loofer in thy credit; If God be All-fufficient, hee is able to makeirup. What though thou bee a loofer in thy profit, as Amaziah was ? Is not hee able to give thee fourescore talents, faith the Prophet to him : What though thou been loofer in thy pleasures, that thou loofe or want the pleasures of finne for a feefon ! Ishee not able to make it up with peace of conscience, and joy in the hely Ghoft ? And so againe; We are commanded to take un our daily croffe, and not to take bafe and finfull courses to avoid croffes, and troubles, and afflictions, when wee meete with them in right and fraight wayes, and furely, the way to performe this dury, is to be perswaded of Gods All Sufficis ency, let a man thinke that God is able to defend and carry him through, that he is able to keepe him in the time of those sufferings, that it is hee that keepes the keyes of the prison deore; that opens and shuts when hee pleafeth, it is hee that makes whole and makes fieke, thei fines of life and death, belong to him : Every mans Indgement though hee leeke the face of the Ruler, yet it is from him, let men confider that it is not the Creature that inhicks any croffe, or affliction, or punishment upon us, but it is he that doth it by the Creature, and that will inable a man to beare any croffe, to paffe through all varietic of conditions, and not to divert from a ftraight way, but to goethroughthe florme

Note.

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forme whenhe meets with it.

And so we may say of every other duty to ex. ercife the duties of our particular callings, not for our ownegood, but for the good of others : Bels. ved, this is a speciall thing men loofe their lives, they loofe that bleffed opportunitie they have to grow rich in good workes, that whereas every day they might adde much to their treasure, to their reckoning against the day of Iudgement, whilest they ferue themselves, and seeke themselves alto. gether, it is but time loft. Now, I fay, what is there fon that men in the exercise of their callings, have fuch an eye to their owne profit, and notto the profit of others, whom they deale with, that they haue fuch an eye to their own credit, and advantage, and not to others good? It is because they thinkethey must be carefull to provide for their owne effate, to looke to themfelues, they have no body elfetodo it : Now let a man bee perswaded that God takes care for him, that riches are as the shadow that followes the substance of a mans perfelt malking with God, that it is God that gives them, it is he that dispenseth them, it is he that gives the reward the wages belongs to him, the care of the worke onely belongs to us; if a man would deny himfelfe, & be a loofer many times in his call ling, and be content to do many things for the profit of others, to use those talents that God hath given him, not for his owne, but for his Mafters advantage, I fay, if he would doe this he should find God All fufficient and the perswafton of his All-fufficiency is that the ftrengthens a man,

Why men feeler them feluesovermuch in their callings.

Note.

and makes him constant in the performance of it. This you may take for a fure rule, there is no one dutie that shall cost a man any perill, that shall cost him any labour, any loffe that a man will be willing to doe, withourthe perswafion of Gods All-Sufficiency, he never doth it without this perfwafion, he never failes in it, but as farre as he failes in the beliefe of this For example.

Note.

Abraham when he was put on the hardest taske; Instances to leave his Country, and his Fathers boufe, he was perfivaded that God would be with him, and would bleffe him: for God hath made him a promife to do ir, it was easie then to performe it, butafterwards when he began to fhrinke, and to doubt of this that God might faile him, that he would not be God All. Sufficient to him, as when he went downe into Egypt, he denied Sarah to be his wife, what was the cause of this sinne? But because he was afraid that God could not defend him. And fo David, how many hard taskes went he through with all chearefulneffe, and constancy? but when he began to faile of this perswafion, that God was able to deliver. him from Saul, and to bring him into the Kingdome, then hee begins to steppe out from that dutie, and way of obedience, that he should have walked in, to flie to Achis, &c. Therefore the way, I fay, to make our hearts perfect with God, is to increase this perswasion of Gods All-sufficiency. Now this we should doe especially at those times when we are to receive the Sacrament, for what is the Sacramene but the feale of the Covenant, on both parts ! It is the leale to the Co venant, on Gods parts he

The Sacriment fealeth both parts of the Corenant

What God offers us in the Sacrament. he promiseth to be All-sufficient, and the Sacra. ments feale this to you: when it is faye to you take and eate, this ismy body, the meaning is this, Jefus Chrift gives himselfe, and God the Father gives him, and fayth, take him ; That is ; Take Chrift, with all his: It is certaine, he is a Husband that is All-fufficient, he is a field that is full of trea. fure, and fo you must thinke with your selues, when you come to receive the Sacrament, that It. for Chrift himselfe is given to you : That is, leful Chrift with all his riches, and treasure, with all his benefits and priviledges. Now, when you hauetaken Christ, (as it is a free gift) then confider all those particular benefits, labour to dig that field, and to fee all the variety of treasures init, you shall find that there is nothing that you can defire, but you hall find it in him, you shall find an All-fuff. ciency in him, both for this life, and the life to come.

Againe, As this is the Covenant, on Gods part, that is fealed to us in the Sacrament, so you must remember that you put to your feale likewise to confirme the Condition of the Covenant, on your part: for so have you promised, there is a stipulation, an engagement, remember that you keepe Covenant and Condition with him, (for it is reciprocall:) for all Covenants must be mutuall, they must be betweene two parties, and remember, that thou put thy seale to it, that thou renew with God the Covenant that thou hast made to walke before him perfectly. Now the end of the Sacrament is to remember this, Doe this, sayth Chris,

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in remembrance of me; As if hee should say, you will bee ever and anon readic to forget this Covemant.

Another point that I defire to observe, before I come to handle the main, is from these words Walke before me, &c. It is a metaphor very frequently used in Scripture, and therefore we will not passe it over; Walke before me, and be thou perfect. Whence wee will obserue, that

There is a great similitude betweene a Christians life, and walking from place to place.

I find not any metaphor in the Scriptures vsed more frequently, and therefore it should teach us fome thing: for a metaphor, you know, is but a fimilitude that is contracted to one word it is but a short similitude folded wp in a word, and somewhat is to be raught us, some resemblance there is that weewill labour to expresse, and make some hortuse of it.

When the Lord fayth to Abraham, I am All-fufficient, therefore, walke perfectly before me, it is as if he had fayd, Abraham, I meane to be a good Ma. her to thee, I meane to give thee fufficient wages, they shalt want nothing they needest : now bee thou carefull to do thy worke, be not idle, fit not hill, but be working (for that is intimated by walting) to malke is still to be acting in foracthing, fill to bee working, to be in employment, and where not fit fill, fo that this is intimated to us when meant by he Gyth, welke before me, that the wholecourse of this

DoH. A Chriftians life like a walke.

Particular actions, are so many steps in our joure ney. this life is like a journey from one place to ano. ther. And againe, every particular-action is like fo many stepps taken to that journeys end, and (marke it I fay,) looke what the rounds arein; Ladder, that go from the bottom to the top, look what the paces in a journey are, so many pacesto goe to make up the journey, fo doth every panicular ac goeto make up the Christian course the every man is to fulfill: So then as every step a man takes tends to some scope, or other, either, East a Weft, or North, or South, in generalland in particular, to some particular place, neare some City, fome Towne, or fome Roome, fo every actioning a mans life it either tends in generall to Eaft West, that is, to good or evill, it tends to the fervice of God, or to the fervice of Sathan; and likewife in particular it tends either tothis good dutie, ort avoid this particular finne, to this or that particular lar fervice of God, of Sathan, or of our felves.

So that not only the greater actions (marke in but even the leffer, every one of them, it is like a pace in a journey, which that I may make plained you, you must know that all the actions wee doe either be actions that belong to our generall, or to our particular calling, or such as fit us to them. Now take the lowest and the meanst action, you cating and drinking, your sleepe and recreation, they are all steps that tend to this Iourney, that tend to this Iourney, that tend to this sope, every one of them is a step neter to God, and to heaven; if they be rightly used and from him, if they bee not used as they ough whether you case or drinke, or what sever you do, the

Actions that fit us to our callings are steps in our Lourney,

it to the glory of God, whatever you doe, marke that fupreme fcope, fo that all actionstend to one oro. ther of these : now you need make no question, but even those common actions are steps that lead to thejourney, even as you fee, a fervant that is fet to worke, or to goea journey, that is to mow, or to drive a Cart, even the whetting of the fithe, is a part of his worke, as well as the mowing of the graffe: the provendring of his horse, is a dispatching of his journey, a going on in it, as well as when he rides, and forhe oyling of the wheele, is a drawing on, as well as every stephe takes: So I fay, it is in these commonactions, that we make leffe account of, our fleeping, our cating, our drinking, our recreation, every one of them is a step in the lourney, I speake it for this end, that we may not negled any action, hat we may not despise the least of our actions: for there is not one of them, but it is a pace, or a step: othat this you must make account of, every day you finish a great part of your space, for you doe manyactions. Now looke what actions you doe, fee what they bee, examine them at night, for everie action is a ftep, and either you ftep towards God init, or you fep from him seither you Acprowards heaven, or towardshell: therefore looke to every action, But this is in generall, 13000

The meanest action not to be neglected.

Now in particular (to bring this fimilitude a litdenearer) you must consider in a walke from one place to another, when you goe in a Journey, you have these particulars.

First, There must be a place, a terme to which you walke, some whither, whither a man goes.

Five things in a walke or lourney.

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Againe;

Againe; There must be a place, or terme from which a man comes.

Againe there is a distance: for in a point, ora

Againe; There must be a ground to walke upon.

And there must be a path, for in particular journeyes, as from Thebes to Ashens, there is a straight path-way to walkeroit, &c. These particulars we will expresse to you in this course of a christian life.

That which 2 man goes to.

> Grace. 2 Gods glory

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First, I say, there must be a place to which a man goes, terminus ad quem, as we call it, and that is to grace, we travaile to grace, we travaile to the fervice, and glory of God, and we travaile to falvation, thefe I find in the Scripture to be the ends, and the aymes, and the fcope and marke, at which every manis to looke in his journey, in the course of his life. Labour to grow in Grace, which enableth us to ferve God, without which we can do nothing: Labour alfo, when you have it, to come to the fruits, and operations, and effects of it; that is, to spend your time in doing fomething that may tend to Gods glory, and service. And last of all, looken the reward, looke at falvation, which is the end of that journey, there is no question of the two former, that the end is Grace and Righteon neffe, there is more question of the latter, whether a man may make falvation, and the recompence of reward, an end, a marke, and scope, to which he travailes : but all thefeare our ends you hall fee, Ad 26, 18. Pal is sentto preach to the people, and this is the scope of his preaching, he was fent to open their eyes, the they might turn from darkneffeto light, from the por

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VPRIGHTNES.



er of Sathanto God, that they might receive the forgiveneffe of finnes, and inheritance among them that are fanctified by faith in Christ. Marke it, that they may turne from darknesse to light, there you see the scope is light, because without light, a man cannot fee his way. Grace helps a man in his journey as light doth: the next thing is, from the power of Sathan unto God; That is, from living in bondage to Sathan, to serve God, to doe that which stands with his glory, and advancement, and then laftly, that they may receive forgiveneffe, and inheritance a. mong Athem that are fantified by faith in me; there is the reward: for a mans ayme is likewife that hee might receive the inheritance, that he might be faved, and have heaven in the end. So likewife you finde it expressed, Philip. 2.14. Paul faith he, pressed bard soward the marke, for what purpose? for the price of the high calling of God in Christ, there you fee that the ayme that Paul had in following hard to the marke, was a marke that he aymed at, and that he had expressed before to be found in the righteous. neffethat is in Christy and faith he, that I might obtain the price of the high calling, the price, (that is) the wages; as a man that runnes a race, there is a price propounded to him, and when he hath finished the race he obtaines it, faith he, this is one of my ends to obtaine the price: foit is faid of Mofes, Heb. IT. be badrespect to the recompense of reward. So, my Beloved, in this journey you must make this account, you travaile towards Grace, that is the scope you ayme ar; againe, your end is to ferve God, to feeke his glory, that all your actions may tend to it, and N 2

Phil 3.14.

Heb. 14.

and laftly, that you might belaved, that you might have the inheritance with the Saints.

Now the terme from which we travaile is from sinne, from the service of Sathan, and our selves, and likewife it is from damnation, fo that you shall finde this difference in it, that all men, though they have but one journeyes end, yet there are different places, from which every of them travaile; according to the different finnes, to which they are inclined, some men had need to travaile from covetous. nesse, some men againe from prodigality, these feeme to go contrary wayes, yet both ayme at the fame journeys end, as two men that intend to come to London, one comes out of Kent, another comes out of the North, these men seeme togocontrary, one goes North, and the other South, yet both agree in their journeysend, fo it is in this travaile, fome men are subject to bee timorous, and discouraged, and cowardly in their actions, some men againeto be rash, and bold, these men have contrary courses, yet they both travaileto the fame mediocrity, to the fame Grace; to the fame way of righteousnesses fo, I fay, the terms from which we come are exceeding different, though the journeys end bethe fame to every man. Look what the severall inclinations of men are even therein to part from himselfe, to deny himselfe, to refift his personall and particular lufts, that is the terme, from which he istogo; and so likewise it is to bee confidered, that weetravaile from damnation, that every step that a man takes in the way of righteousnesse, it is so many steps from deash to life, he is so much nearer his journey send

That hee goes from.

Sinne.

Satans fervice.

Damnation. The paths of fin many, the jour neyes end one.

Simile.

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for falvation is now neerer then when you believed, faith the Apostle; that is, looke as you travaile fafler in the way of righteousnesse, so your reward is neerer, your comfort is neere, and so you are farther from judgement, farther from destruction.

Now, on the other side, it is to bee considered, that as this is the ayme of the godly man, to looke to grace, and at the service of God, and at salvation, that is the way that they travaile; So there is another way that other men travaile, that looke at sin, at destruction. I do but set one by another, that you may learne the difference: there is a scope that every man hath, what sever a man doth, though he considers it not, yet he takes every step by vertue of that utmost end that he hath. There is a generation of men that ayme at destruction, that ayme at sin, at those wayes that lead down to the chambers of death.

And if you object, and say, I but no man propounds such an end to himselfe, there is no man

intends the destruction of himselfe.

I answer; It is true, it is not the end of the man, but it is the end of the course, as we say, it is not sink operantis, but it is sink operas; as a theese that steals, his end is not that he should come to the gallowes, but his end is to get profit to himselfe, but yet it is the scope of the worke, though not of the workman; so I say in this case, a man that hath not his ayme to serve God, to walketoward him, though he observe it not, his ayme is destruction, that is the end of his work, that way he walks in, leads downe to the chambers of death. So you see; First, there is an end, a terme to which every man goes; And, se-

Objet.

Answ.
Hell is the end of the course of wicked methough they ayme not at it in their intextention.

Note

The diff-

The diffimilitude betweene God and us

ance in it.

The course that God appointeth us to fulfil.

The groud is the time of this life.

condly, there is a terme from which every man

Thirdly; in every journey there is a distance; That is; that diffimilitude betweene Grace and us, and between God, and us. Look what distance, and difference there is betweene grace, and fin; between righteousnesse and wickednesse, that is the space that every man is to go, that is the distance that hee is to paffethrough; fo that as even in a journey you cast some part of the way behind you, and another part you are to passe unto; so you are to thinke in this journey: Looke how much victory thou gettest over any finne, fo much of thy way thou has passed. Againe; Looke in what measure any fin remaines unmortified, any lust is not fully overcome, fo much of thy way thou art yet to go: fo likewife it is in the defect of graces, that is the distance that thou hast to fulfill. So in every mans particular calling, that course that God hath fixed to every man, that hee hath prescribed to every particular man, to fome longer to fome shorter, (this is the distance of a mansjourney.) Iohn Baptist had a shore ter course, be fulfilled his course, he preached not 2 bovethree or foure yeares. Paul fulfilled his courle likewife, a longer race, but it was that which God had appointed him; fo the diffimilitude betweent grace and fin, and againe, the course that God hath appointed every man to fulfill, and ferve God in his time, this is the distance & the space of this journey.

Againe; the next to this is the ground: for a man must have something to hold him up, when her walks, the ground upon which he walks, is the sime

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of this life in this world, the latitude of this life, that God hath afforded to every man that is the field, as it were, that hee walkes in: we fee in the world great varietie of men, and varietie of courses, that is the ground, the space allotted to him, he may walk whither he wil, he may walk which way he pleaseth.

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But laftly, as there must be a terme to which, another from which, as there must be a distance, and a ground, so chiefly he that walkes must have a certaine path, a certaine way to walke in. In a wildernesse, there is ground enough, but there is no path, but when you go to a certaine place, there must be alwaics a certaine way, a certaine high-way, a path that leades to it: now the path that we have to walk in, you have it diverfly expressed in the Scriptures: Christ is sayd to be the way, we are sayd to walke in the Spirit, if you be led by the Spirit, walk in the Spirit, and the way of Gods Commandements; I will runne the way of thy Commandements, faith David, when thou halt inlarge my heart; and of Zachary and Elizabeth it is faid, they walked in the way of Gods Commandements without reproo fe. These are said to bee the wayes, or the paths that we walke in, they all come to one: Christ is said to bee the way; because as a man cannot come to a place, except hee goe in the way that leads to it, fo no man can come to God the Father without Christ, that is, without his interceffion, without this guidance and direction, except he lead you to the Father, that you come as sprink. led with his bloud, as clothed with his righteoufnesse, except you come as being made accepted by hisintercession, you cannot bee accepted, and befides, N4

The path,

Christ.

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The spirit,

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Gods commandements.

Christ the

The spirit the way, how?

Note

Queft.
Answ.
How to finde the path in this journey.

By the word.

By the example of the Saints. fides, except you goe the way that hee directs you: for he is the Day-starre, pringing from an high, that guides our feet in the way of peace, without him you cannot come to Heaven, you cannot come to the throne of Grace: so he is said to be the way. Again, the spirit is said to be the way, malke in the spirit; That is, walke according to the guidance of the spirit, follow the direction of the spirit; and so the way of Gods Commandements, they are sayd to be the way; because they are the rules wee ought to walke by: So that the way is, when, in the name of Christ, when, out of respect to him, we walke by the direction of the spirit, in the wayes of Gods Commandements, when we observe this rule, This is the way, this is the path.

Now, if you aske, how one should find this way? You must know, that though this bethe way in generall, yet, in particular, that which must teach it thee isto confider, first, there is a certaine tract that God hath made for us to walk in, a certain path that he hath chalked out, that which he hath described in his Word, that which all the Saints have trodden before us, both those that lived in former times, whose examples are related to us, and those that live among us; First, there is a tract that God himselfe hath made, the way of his judgements are fine vestigijs, &c. but the way of his Commandements are as a beaten tract, as a beaten roade; A way that himselfe hath made plaine, by many directions, by many way-marks that he hath let, that men might know them, and likewise by the course of all the Saints, which is like a beaten way that is trodden

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trod by many thousands, fro generation to gene ration, this is 1. thing you are to look to, see if you be in that way, in the old way, in the way that the law leads to, in the way that all the saints have gon in.

Now further if the question be, well; but how shall I keep it? I may be ready to misse this track.

I answer; there is a certaine sagacitie that God gives to a man, by which hee findes out this way : forthough the way be plaine in it felfe, yet, it is not fo to every man, it is hard to finde out this particular way. These steps of Gods Commandements, I fay, it is hard to findethem out, except there beea particular gift given him, even as you fee, there is a gift given to the Dogge to finde out the Hare, to follow her steps, there is a certaine fagacitie given to that creature, that another wants, by which it followes the steps of the Hare, which way soever she goes (I may use it for a similitude, a farre off expression.) So, I say, there is a sagacitic given to the Saints, a certaine new quality, that others want, by which they are able to finde out the steps of Gods way; fothat they are able to tract him: When they are at a loffe, they will not runne on upon any false fent, but cast about, (as sometimes they loofe God; fometimes they know not which way they must follow him.) This gift weemust labourto have. Therefore David prayes so oft that God would teach him his wayes, that hee would make his way plaine before him, that he would direct him, &c. As acknowledging that he was notable of himselfe to finde it out, except God had directed him to it.

One thing more is to be added, there is this fimi-

Queft.

Anfw.

The Saints have a fecret gift to finde out Gods waies.

Simile.

litude in this metaphor, that as, when a man goesa journey, it is a conftant continued page, it is not a little stepping to and fro, and walking for recreation,, a walking as a man doth in a Gallery, but it is a constant course, he walkes on; So likewise.

The course of a Christian life, it is a constant continued terme of action.

When a man doth not good by a fit or two; but when he continues in well doing, when it is the or-

dinary conftanttract of his life.

Now wee will briefly make fom use of it, and the uses shall be but these two, according to this similar tude, and the agreement of this walking with the Christian life.

If a Christian life, be of this nature, that it is like a walking in a journey, that every act is a ftep, then it should stirre us up to consider seriously, whata businesse wee have in hand, to consider for what purpose we came into the world, namely, to got journey, not to fit still, not to be idle, we are to the vaile a part of this journey every day, and there forethe first thing we are to do, is to choose a right way: you must know therefore, that there are many thousands (it is the right common condition of men in the Church) that thinke they are in a right way, and fo go on in it without examination, where as indeed every man by nature is fer in a wrong way as foone as he comes into the world, wherein he travaileth, a way that leads to destruction; so that till a man begin to fee his error, till hee beginne to come seriously to consider, this is not the way I should follow, and to choose a contrary, heetta-

Doct. 2.
A Christian life is a constant journey.

V/e.T.
The end of our being in the world is to go a journey.

Every man by nature, in a wrong way.

vailes not toward heaven, no man is in curfu, as we fay, no man is in this journey till then: David faith, hee chose the way of Gods Commandements. There must be a choice: and this must be upon special confideration, for no man hath this without choice: now in choice there is not onely a taking a thing into confideration (which is naturall) but then a man is faid to chuse, when he pitcheth upon it, when his resolution is fixed, when hee determines upon this way. Therefore, when you heare that there is fuch a walke, make that use of it, chuse the way of Gods Commandements. That is; willingly take that way, go it resolutely, sweare within thy selfe, as David faith, I have fworne that I will ferve thee, and walke in thy way. I fay, this we should bring our hearts to, and you shall know by this whether you do so or no: A man, that chooseth a way, that refolves to goe that way, if hee bee out of it at any time, and be told, Sir, you are out of the way, he is glad of the admonition, hee is willing to go into it againe: So that, I say, thou maist know whether thou choosest the way of Gods Commandements, or no, by this, what doft thou when any suggestion comes from the hely Ghoft, that tels thee, this duty ought to bee done, this sinne ought to be abstained from, art thou obedient to it? When thou art ad. monished by thy friend, that tels thee, this is not the way, this is an error, this is an obliquitie, art thou ready to turne out of it? are thou glad of fuch an advertisement ? When thou hearest rules given thee out of the word, from day to day, from Sabbath to Sabbath, art thou willing to practice them, when

How to know whether wee have chofen Gods wayes when thy error is discovered to thee? It is a signe thou choosest the way. Let a man resolve on the way to a Coast, to a Citie, when it is discovered to him, that he is out of the way, certainly if it bee the way that hee hath chosen, he will easily be readic, and willing to turne to it. Indeed, this is a sign a man hath chosen the way. David chose to serve the Lord, and therefore when Nathan told him of his adultery, and murther, hee quickly returned againe; So it is with all the Saints, it is not so with other men, when they are told of going out, they go on still, because in truth, they have not chosen the way of Gods Commandements.

V/e.2. We must ponder every step.

Secondly; It is not enough to choose it in generall, but likewise, you must looke to every step you take, take heed to every step in this way. My Belowed (as you heard before) there is not an action, but it is a step, it is a pace in the way that leades cither on the one fide, or on the other, either towards hell, or towards heaven, and therefore it is notenough to looke that you walke in the way in generall but likewise, you must ponder your steps. You feethat expression Pro. 4. faith the Wife-man, Ponder thy wates, and order thy steps aright; ponder thy waies, that is, a man is to confider every step he takes, is this right? Doth this tend towards fuch a journey or not? This pondering of our waics, is exceeding necessary, it is that which David constantly pradifed Pfal. 119. 36. I considered my wayes, that I might turne my feet to thy testimony. I confidered my waies, implying that; Escept a man looke narrowly to it, except he consider his steps

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Prov.4.

Pfal, 119. 36

from

from time to time, except he reflect upon them, and looke which way they tend, hee will not beable to keepe the waies of Gods Commandements.

Why; but is it necessary that a man must thinke upon every action what his end is, when a man is busic in his study, when hee is busic in his trade, when he is busiced in his particular calling, is it necessary that every particular action should be looked upon, that he should have this actual thought, whither doth this step tend?

I answer; It is not necessary, that it should bee done upon every action, but that it should be so far done, as is neceffary, to keepe us in the right path, even as you fee, it is in a journey, when a man refolves to go from one towne to another, hethinks not every ftep he takes, I am going to fuch a town: for, by vertue of his first intention hee takes these fleps: fo that the marke and the ayme that he hath is the cause of every step; though he thinke not of it every flep hee takes: So in the actions that wee do, I fay, if the ayme be right, though wethink not upon every action we do, yet it is done by vertue of the first intention: and so God accepts of it. As we fee, an Arrow when it flies to the marke, or a Bowle when it runs, there is not a new putting on but by vertue of the first strength by which it was throwne out, or by which it was shot, passeth, and goes on towards the marke; foit is in a mans life; by vertue of the first aymethat a man bath, though he thinke not ofir, upon every particular occasion, his heart goes on, heetravailes toward the marke : therefore, Ifay, it is not necessary in every action.

Queft.

Anfw.
How faire
it is necefin every sction to
thinke of
the end.

Notwithstanding, it is necessary, that it be very frequently done: because we are so ready to goe out of the way, There is a fraight way, that God hath chalk'd out to us, and we are ready ever and anon to turneout, we have kill some by as, or other, upon us, that drawes us out from that way. Either fome falle feares, or some vaine hopes, or some fancy, and inordinate appetite, some thing, or other drawes us out, that except a man looke very narrowly to it, except hee bee ever and anon reflecting upon his he will not keepe the way, therefore it is necellary that we be still considering, and pondering our wayes, and so much the rather, because as the Apostle faith, Know you not that many run in a race! As if he should say, all the world travailes toward heaven, every man goes something that way: therefore, faith he, take heed, there are but a few not with flanding, that get the goale, that get the prize, few that obtaine, few that overcome: therefore, faith he, take heed how you runne. So, I say, there is much heed to be taken in this race, many goe out of E. gypt, many that goe from finne a certaine way, but they nevercome to Canaan, they walke a certaine way in the Wilderneffe, butthey come not home. Thereforeto direct you in it, you must know this, that there is a length in this way, there is a recitude and a ftraightneffe in this way, and thirdly, there is a certaine breadth in this way, there is a length in this way, and therefore you must goe hastily in it, you must run the way of Gods Commandements, as David faith : for there is a length in it ; that is, it will not be dispatched with an easie pace. God re-

Nose

Alength in Gods wayes,

quires

requires every man to make hafte in it, he muft quicken his pace in the way to heaven. Now the cause why men goe on flowly in this way, is from haltingsbecause they halt in this way: In other paces fometimes we grow flow by wearineffe, but in the wayes of Gods Commandements, still our flackenes comes from halting, and therefore you have that used often in the Scriptures; men are fayd to halt betweene two opinions, that is one kind of halting between two Religions, hee goes flowly forward in either of them, that halts betweene two, he profits little, he goes flowly on. As there is a halting betweene two opinions, fo there is a halting betweene two objects, God and the world. A man defires to ferve God, and yet he defires to have vaine glory, or defiresto make up an estate, &c. I fay, these divers affections, these divers respects to divers obiects, when aman hangs too much upon the world, when he hath an eye too much upon vainglory, when he is tooke up too much with pleafures and diverslufts, this causeth men to halt in the waies of Gods Commandments: balting you know is either when one leg is found, and another lame, or when we goewith one leg in a higher way, and anotherin a lower way, it comes all to one : that is, when the heart doth not wholly looke upon God, but lookes much to the world, therefore you fee men much drenched in worldly bufineffes, that are overcome with them, that are drowned in them, they goe flowly on the wayes of Gods Commandements, that go with one leg in Gods wayes, and another out of them: And fo likewife when one affe@ion

The cause of flownes in Gods wayes.

Halting double,

Halting, the ground of it. fection, and one defire shall be good, and another shall be lame, this causeth a halting in the wayes of God. Andtherefore, if you would run, you must have both feet whole, and found, without lamenes, and both feet must be in the way. When a man is thus disposed, he runnes the wayes of Gods Commandements; Labour to find what is the cause of thy halting, and of thy flacknesse, if it be worldly mindednes, the way to quicken thee in thy pace is to weanethy heart from the world; it this bee the caple that makes thee flacke, and dull and heavie, and indisposed to prayer, and to other holy duties, (fomething thou doeft, and thou goeft in thy way, but flowly, and dully,) that is the way to heale it And so againe, if it be some strong luft, be it whatit wil be that canfesthee to halt and to go flowly on heale that, & thou shalt be able to run the ways of Gods Commandements. David cals it a ftraitning when he could novrun. Therefore, fayth he, I shallrun the wayes of thy Commandements, when thou hast inlarged my heart. That is; Every lust isa straining, the removing of it giveth a liberty to the heart, every lust is as fetters, and shackles that straiten the spirit, that are a bondage to the spirit that take away the liberty of the fpirit : Therefore the removing of the luft, what foever it is, that fets thee free, (asit were) and when thou art free, and at liberty, when there is no impediment, thou art able to runne the wayes of Gods Commandements.

Lufts like fetters.

Godswayes

The second is, there is a straightnesseinthis ways there is no way that leads unto any place, but it is

ftraight

Araight: for if it were crooked, it would not lead to that place. So that every walke, every certain walke isstraight : to are the wayes of Gods : Commande ments, they are fraight: now fraight is a relative word, that is, it is between two extreames, as we fay a Line is straight when it runs between two points, and goes not out from either of them, that we call fraightnesse:if there be any exorbitation of the line, now it is not ftraight but crooked : now the way is layd to be straighein regard of these two termes; A man indeed goes from mifery to happines, and the wayes of Gods Commandements, are the straight wayesthat lead to that if you walke crooked in the way you Repourso one of the two extreames, that is, you step out from the way that leads to happinesse, you step out to some trouble, to some mischiefe, to forme evill forme punishment, when you ftep out from the way of Gods Commandement:So that that is to be observed, that this is a straight way. And therefore feeing this leads straight to happinesse, and every declination is a stepping out to mifery; You have reason to take it for it is the shortest way, that is one conditionayou have two motives to this way.

One is, it is the shortest way, the other is, it is the Gods plainest way. We have a rule in the Mathematicks. Alwayes, the fraitest line is the shortest, looke how much bending and crookednesse there is, so much the more length there is in it, the fraightest way is the fhortest: So, if thou wouldest goe the hortestway unto happinesse, keepe the way of Gods Commandements (if thou doft not, thou go-

Scepping ont of Gods wayes cend to mifery.

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Instances of stepping out of Gods wayes. eft about, thou area loofer by it, that is the neereft way. For example ; that I may a little expresse it to you, laceb when he would goe about, and not keepe the firaight way, when he would make haft to get the bleffing, it was a going out from Gods wayes; was it not a going about to his happinesse ? You know how many yeares trouble it cost him. So De vid when he would goe out of the way, in his A. dultery, and murther, did he not go about towards hishappines! Was he not an exceeding great look by it? You know how much it cost him, what great afflictions hee had, the fword never departed fra bis boufe , what greattrouble, being cast out of his Kingdome by Abfalon &c. The was a going 1 bout to his happines. So this is a fure rule, if then beany crookednes in a mans wayes towards God, it is agoing about to happinelle. And fo Afa hi beart was perfect all his dayes, But when hee was ont of the wayes of God, when hee stepped ou of these wayes, and made to his feete crooked paths, did he not goe about for his own happines! The prophet comes and tels him, Afa because thou haft done this, from hence thou shalt have warre : the case was this, As would needs seeke to the Kingof Affiria, and the King of Damafeus for helpe, it was a finfull policy in him, it was a going about, het should have kept the straight way, and have trusted God with it, but when he would doe this, when he was crooked in his wayes, it was a leading about to his happines, the propher comes and tels him, the hoft of the King of Aran thould efcape out of his hands, and likewise hee should have warte all

The Party of the P

his time, and so he had much troublear home, and warre abroad, and at length ace was given up to a fore disease that was his death. Thus hee went about, and so doth every man when hee sinneth: fortheother is the straight way.

Secondly, As it is the nearest way, so likewise it is the plainest way. When a man will goe out of it. he meets with fnares, there are vanities in those wairs ; asit is faid, becatcheth the crafty in his owne decest, or in his owne actions, and enterprises, I Cor. 3. he catcheth the craftie ; that is, if a man will goe out of the way of Gods Commandments by anycarnall policy, & wifedome, it is not a plain way, it is a way wherin he shal meet with some snares there, he thatt not goe fafely in it. So that you may take that for a fure rule, when a man goes out of Gods wayes he is not fafe, he is subject to some snare, to some net or other, wherein hee may be taken : therefore let us keep the ftraight way, it is the best, and it is the peereft. Asit is faid of Abimasz he ran the way of the plaine, and so though Cushi went out before him, yet Ahimaaz came to his journeies end, much before Cufbi, because he went the way of the plain : So he that goes through the plain way, though he feeme to have prefent disadvantage, and troble, yet when all is fummed up, that will bring him fooneft to his journies end, he shall come soonest to happihes and quiet that way, he takes the fairest course, by probabilitie in carnall wisedome, and policy, and Reps out of Gods wayes, though he thinke that the nearest way, yet he shall find that he goes about Let a man thinkewith himselfe, by declining, I may

It is the

I Cor. 2

No fafety out of Gods wayes:

escape

Note.

escape such a trouble, such a strait, such a disadvantage, that will be fall other memperhaps thou mayest, but yet I say, thou goest about, thou art no gainer by this, it shall be paid thee home in arrerages, thou shalt lose it in the long race, thou shalt find that he that goes the plaine way, shall come before thee to thy journeys end, to happinesse that we all ayme at 3 that is certaine still, he that keeps the right way, he takes the shortest way to happines, he that thinkes he takes a wifer course then God, and therefore will decline those troubles, by winded waies, that another brings upon himselfe by keeping the plaine way, I say he shall find himselfe deceived he goes about towards his happines.

A breadth in Gods wayes.

The way broader to us, then to the Iewes.

Laftly; as there is a length in this way, and a ftrait neffe init, fo there is a breadth in this way there is a latitude, a certaine proportionall breadth. Theway to fome man is broader than to others, and to the fame man the wayin some places is broader, insome narrower. The lewes way was narrower then ours, there is Christian liberty that hath enlarged this way, and made it somewhat broader towalke in: for as the Christian liberty is more, so likewise is the way broader: We have more liberty then the level had in many things, we are freed from that yoke of bondage, that strict observation of Mosaicall Ceremonies. And fo againe, I'lay, one Christian hath a narrower way then another that as a man is fubjed to more temptations, to more occasions of fin, fo must he make his way narrower, he may not walk in fo broad a path as another. Againe, the same man in some part of his way must choose a narrower

way, in fome he needes not as for example, a man that is subject to run out in such a recreation, another man may walke in a broader path in the ufe of that recreation, then he may; for to him it isan occasion of evill, hee is ready to bee snared. and to bee transported with it : one man is apt to be carried to drunkennesse, if hee see but the Wine, if he come but neere it, he must not looke on the Wine in the cup; one man is quickly fet on fire with incentives of luft, with an object he may not come fo neere, nor be fo bold with them as another man may, one man is apt, if he come to fuch a company, to receive fome hurt, to bee intangled with them, he is ape to learne their wayes, to goe a long with them, fuch a man may not be fo bold to come neere that company as another may, that is not fubject to that temptation, so that there is abreadth and a narrownes in these wayes.

Now our care must be not to goe beyond this breadth: for it is a narrow way, there are few bas find it, Mat. 7. Therefore, I say, we have the more need to looke to it; that we step not a side, that wee lose not our way. Beloved, it concernes us much to look to it; because, when we goe out of Gods paths, we are still exposed to some hazard, and to some danger, we should looke to it; not only for obedience to God, but for our owne sakes: if a man be found out of the breadth of this way, that is, if hee take more liberty then hee ought for it is profitable for us to know both our liberty, and our restraint, hee shall find stil some misery, or other come upon him: take heed therefore, lest God meete thee out of the

Lawfull things to be forborn, when they be occasions of fin.

Mat. 7.

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way

way at any time; as hee faid to Eliab, What doeft

showhere ? What makest thou here Eliab ? indeed it was his fault, (when God had beene with him fo mightily, and had given raine at his defire, and wrought fuch miracles, to fend fire from Heaven to confume the facrifices, and after to flay fo many Prophets of Baal: for a word of Iezabel, a weake Woman, to runne from her fo many miles, as farre as his feet could carry him, it proceeded from timoroufnesse, and feare: God meets with him, and faith; What doft thou here Eliah ! What makeft thou here ? Asifhe should say; thou are out of the way, Though the Lord dealt mercifully with him, yet it was his fault, he was out of the way, somtimes feare puts us out of the way, and sometimes againe other passions, as Hagar went out of her way from her miftris(as we fee in the Chapter before the text) Hagar Sarahsmaid whence comme fethon? Andwhethergoeft thou? Gen. 16.18. Where we fee he puts her in mind of that duty she did oweto Sarah, of that particular calling the was in; As if he should fay ; Hagar dost thou remember what thou artedoft thou remeber what particularcalling thou art in: Art thou notSa. rahs maid, thou shouldst bee about Sarahs busines, what dost thou here in the Wildernes running from thy mistris ! If thou be Sarahs maid, whence commest thou ! And whither goeft thou ? As if he should say thou art out of thy calling, thou art out of thy way. So you must thinke with your felves, when any man goes out of his calling, when hee goes out of the duties of either of his callings, if God should

meet him, if an Angell should meet him and should

Gen. 16 18

lay, what doft thou here ? Thou that art a Minifter, what doft thou doing the thing that belongs nor to such a one to doe? Thou that area Tradesman, a Lawyer, a Student, what soever the calling and busines be that God hath set thee in, when thou art stepping out to by wayes, that are not sutable to fuch a calling, God may fay to thee, and thou maieft fay to thy felfe, as the Angel faid to her ; What doft then here Hager Sarahs maide ! He puts her in mind of her calling, so must wee, and so much the rather, because we are never out of our way, but at that time we are from under Gods pro. testion, we are from within the pale, we have no promise of fafety, it makes us exposed to some hazard or other, and therefore, let us bee carefull of this. As the Ifraelites in the wildernes went not a step, but as farre as they faw the Cloud going be. fore them, fo, I fay, goe not a ttep but as farre as you have a warrant, as farre as you fee God going before you and this shall be for your comfort.

But you will say, it may be, God, will lead me by these strait rules to prilon, to losses to crosses, to difference, to losse of preferment, to losse of friends?

"Heloved, know this, that the Cloud, as it was a direction to them, so it was a protection likewise, they never so showed the Cloud, but they were safe, the Cloud was a defence to them where so ever they they went. As we see, Esay 45. The Lord mill create upon every place of Mount Sion, and upon the affemblies thereof, a cloud of smake by day, and a shining slame affine by night: for upon all the glary, there shall be a defence. In the veries before he had said, he would

The danger of being out of Gods wayes,

Object.

Aufw.
God will
be a cloud
for defunce
and direction to them
that follow
him.
Efay 45.

Safetiea part of our wages. would lead them by the Spirit, this leading of the spirithe compares to the leading of I frael in the wil. dernes, as they were led with the Cloud, fo shall you, and if you follow the Cloud; it shall be a defenceto you: fo, I fay, walke with God, and he will be a defence to you jir is no matter what the waies are, he is able to beare you out : for fafety is a part of your wages, therfore that belongs to him, your bufineffe is nothing, but to find out what your way is, and to walke init, the care of the worke belongs to you, and the other is not your care : therefore (to shut up this exhortation) learne to do this, to pray, that God would shew you his wayes, that hee will incline your hearts, that he willteach you, as he doth the Ants and Bees, and not onely to flew you the wayes you are to walke, but give you a fecret in stigation, and inclination to them, and if you seeke him, and your hearts be upright and depend upon him, hee will shew you the path that you are to walke in: upon that condition, that your hearts be Againe, let us depend upon fincere, and upright. him, that we may feeke to him, and truft in him, and he will shew us the way.

Having found the way we must runne.

Our pacein Godswaies must an swer our meanes: Simile. And as we are to seeke the way, so wee must run it, and not be slow, and slackein it, but run the way of Gods Commandements; that is: goe apace. Now every mans pace is according to his meanes, and his ability, according to the might that God hath given him: for that may deceive us; A man may thinke he goes fast, when goes but slowly; because it is not according to his ability. As, you know, at all man when he doth but walke, he goes much faster

then

then a child when hee runnes, and yet hee goes but flowly, because it is not according to his ability. Beloved, our walking is faster or flower, according to the feverall meanes and ftrength that God hath given to every one ofus ! fome man hath a larger understanding, bath more grace, more experience, better education then another: he must run faster. he must doe much more good in his owne person, he must be more frequent & fervent in holy duties, he must be more diligent in drawing others to God. another, that hath received leffe, though he goe a flower pace, yet it may be running to him, when the former doth but walke: So in every particular; A rich man that gives fo much, it is but a flowpace to him, when another, that is poore, gives leffe and that is a quick pace to him. And fo in like cafes. Therefore, I fay, let us choose out the right way, let us pray to God to direct us, to fhew it to us, upon every occasion, that wee may not misse

Note.

ir. And let us not onely walke, but let us
walke apace, and run the way of
Gods Commandments. So much
for this first Vse.

us: It it beto, ir there bet

THE



THE SEVENTH SERMON.

GENESIS 17.1

o him, when another, three Walke before me, and bee thou perfect

V/c. 2, No manto be judged particular

by fome

actions.

EE proceede to the fecond Vie which remaines: I told you the fimilitude lies in the ferworkings. First, in esthe manner of the journey, there is a Terme to which wer goe, there is

another, from which there is a diffance, there is

path, &c.

The second Similitude was in the constancy, and continuednesse. Now our second Consequence or Cdrollarie, we must draw from the second Similitude betweena Christian life, anda journey from placeto place: I fay, it agrees with it in this, that they are constant, there is a continued tenor of aaions in a Christian mans course: from whence, I fay, we draw this: If it be fo, if there be this fimili-

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tude betweene them; why, then let no man judge! of himselfe, or of others, by a step, ortwo, let him not judge of himfelfe, I fay, by a few actions, but let a man confider what his walke is; Walke before me and bee perfett : Let a man confider whatthe ordinary, & usuall course of his life is: if you should doe otherwife, if you judge a man by an action or two, you shall fee, the best of the Saints have beene subject to divers failings, you shall see Neab drunke & you shall fee Lot committing incest, you shall fee Mofes speaking unadvisedly with his lippes, you thall fee David committing murther, and adultery, and making Priah drunke, many fuch faylings, you shall fee in all the Saints, you shall fee Hezekiahboa. fting of his treasure, you thall see David numbring his people, &c. So that if you judge of men by a few actions, and not by their constant course, you shall condemne the generation of the just.

Againe, it is as true on the other fide, if you will judge a wicked man by a few steps, and not by his ordinary course, you shall be as ready to justifiethe wicked, you shall find Cain sacrificing you shall find Saul among the Prophets, you shall see Indus among the Disciples, you shall see Hered entertaining John Baptist, you shall see him heare him gladly, doing many things at his preaching, and admonition, this you see frequent, and usuall: Therefore, I say, we ease not to be judged by a few actions, and a few paces, but by the constant tenor of our life, by what we doe in ordinary, and usuall source for there is no man so good, but he may have found swarvings, though hee have chosen the way.

Judging of men by one or two actions con demnes the righteous and justifieth the wicked.

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Note.

The conftantcourie of life comesfrom inward principles.

Note.

Simile.

of Gods Commandements, yet oft hee may miffe that way, he may oftenbe drawn out of the way, he may often be transported with some strong temptation. Again, on the other fide, there is scarce any man febad, but fometimes he may come into the way: you have men that have no constant place to travaile to, yet, for a fit, they may goe into the high way, as a theife or robber may doe. Therfore, let us learne hence not to judge our owne estate, or other mens, or censure either our selves or others by a few actions: And I have this ground for it, that you may fee the reason of the rule. A mans constant course proceeds from the inward root, & frame of his disposition, from those principles that are ingrafted in him, I fay, his constant course proceeds from it. Those same by-scapings out, whether they be to good, or evill, they doe not proceed from the frame of the heart, but from the evill that is in the good, and from those good things that may be in the evill. You shall fee it so in nature: Take a river, let it bee dammed, flopped vp, yet if the course of it be naturall, if the vent, and ftreame of it be to go downeward, at the length it will over-beare the damme, and will runne over it; or let water that is sweet, be made brakish by the comming in of Salt-water, yet, if naturally it be fweet, at the length it will worke it out fo, I fay it is with every man, looke what the conflant ftreame of his disposition is, look what the frame of it is, that which is most naturall, and inward to aman, though it may be dammed up, and stopped in such a course, for a time, yet it will breake through all impedit ments.

ments. Though there befome brackish, some evill and sinfall dispositions, that may breake in upon him, yet he will weare them out: So it is as true on the other side; let a wicked man step into a good course by some trouble he is fallen into, or by some good samiliarity, or good education, or by some good Minister, yet long hee will not hold in it, hee will breake through that impediment: because his naturall disposition, the streame of his heart runs another way.

Besides this ground of it, there is another cause of it; Because the outward occasions both for good and evill, I fay, they are both forcible, and yet transitory. Evill men have some outward things, some outward helps, which put them on to a good course, they are so effectuall, and yet God fuffers them not alwayes to have them, but takes them away, they are but transitory : Therefore a man may walke in a good courfe, whose heart is not yetright, and yet long he shall not doe it : because those outward occasions shall be tooke from him : As for example, Toufh walked in the waies of God; all the while that Ichoiada lived, here was the outward oceasion, he was drawne with another mans finewes, he was heared with another mans heate; and when that man was tooke away, you fee, hee fell to his owne course, and by as againe : the outward occasion was but for a time, and so hee returned to his old courfe.

The like in the case of Vzziah, hee was hemmed in for a time, with Zechariah the Prophet, but, saith the Text, after his dayes, his heart was lifted up to Why a Christian continues not in the evill hee doth, and a wicked man in the good hee doth.

Outward occasions forcible to good and evill, but they be transitory.

Inflances

deftruction, And fo Hered, hee kept within compasse, he was stirred up to doe many things at the preaching of John Baptift, but he did not alwayes continue for God fo disposeth it in his providence, hee will not fuffer evillmen alwayesto have thele outward occasions of good : As it is as true on the other fide, good men may have ftrong temp. tations, that may transport them for a fit, but God will not fuffer them alwayes to lie upon the godly, he will not fuffer a temptation of affliction, he will not suffer the rod of the wicked to lie alwayes upon him, it may for a time, and hee may for a fit put out his hand to wickednesse, hee may upon some exigent upon a fudden when he is put to it, upon fome out ward trouble, or croffe, when his heart is shaken, and diftempered, when he is not himselfe, but God fo disposeth of it in his providence, that they shall notalway lye upon him, but they thall bee romo ved in due feafon, as well as the helpes to good shall be taken from the wicked. So you see, that may come to palle for a few fleps, for part of the lourney, an evillman may goe right, and a good man may swerue from the firaight way 4 Theres. fore, let us neitherjudge our felves, nor others by it : for if wee fhould, wee should justifie the wick ked, and condemne the generation of the just. So much shall serve forthis Use, and for this point

The next and main point, that we intended, was

Whosever hath interest in Gods All-sufficiency, must be a perfect man.

That is, He must be fincere, be must have inte-

Doct.
None but
perfect
men have
interest in:
Gods Allfusficiency-

grity of heart: though hee may be Tubicato many infirmities, yet God requires this of him; If I bee All-sufficient, sayth he to any man (that is the scope of it) he must be perfect with me: I am All-sufficient, therfore be thou perfect, otherwise thou hast no interest in this All-sufficienty of mine. The point is cleare, and it is a point well known to you, I shall not need to confirme it by any other places of Scripture, but rather spend the time first in giving you the grounds of it: And secondly, in shewing to you what this intirenesse, and perfection and sincerity of heart is.

First, I will show the grounds why no man shall bee saved, nor ever have part in this All-Sufficiency of God, except hee bee perfed, except he have inte-

grity of heart.

First, because the new Adam should otherwise not be so effectuall as the old: the new Adamshould not be so powerfull to communicate grace and life, as the old Adam is to instill corruption and sinne; for the sinne, that hath beene conveyed to us by the first Adam, hath no integritie in it, it hath gone over the whole foule, there is a whole body of death that hath possessed us: Now if there should not bee in those redeeming actions by Christ a contrary integritie, and perfection, athroughout holines, (as I may call it;) The plaister then should bee narrower then the fore and the remedy should be inferior to the discase, Beloved, you know, a leprofie is goneall over, except the holineffe went all over too from ropto roe, I fay, there would not be an answerablenesse in the second whom, hee should not

Real. I.
Else there would bee more power in old
Adam to communicate sin, then in the new to infill grace.

Reaf.2. Else Redemption should not; be persect. not be able to do as much good, as the first was a ble to doe hurt.

Secondly, the work of Redemption should be done but by halves, if the Lord should dispense with imperfect holines. The works of Creation, you know were perfect, God lookedupon all his workes, and he faw that they were very good. Now do you thinkethe workes of Redemption come short of the works of creation? Are not they likewise perfeet? when the Lord shall looke on that worke, shall he not fay likewife, it is very good ? If you doe marke the parts of it, hath not Chrift redeemed us from our vain conversation? The bely Ghost, doth nothemortific every finfull luft? The bloud of Christ dochit, not wash every fin ? The Word and meanes of grace, do they not ftrike at every rebellion? It is certain they do and therefore there is an integrity required in all:otherwise, I say, there should be an imperfection.

Objett.

If you object, notwithstanding this, though Christ hath redeemed us, yet, you see, There are many impersections lest in men: and therefore, how can you say the works of Redemption are persected?

Anfw.
The works
of redemption perfect
in parts.
though not
in degrees
in this life.

I answer, they are not perfect in degrees: for they must have a time of ripening, but that which wants any part of perfection, though it be ripened, when it wants the roote, and principle, when the frame and first disposition is not right, let it grow up never so fast, it will never be perfect: So this is true of the workes of Redemption, of the workes of God in a mans heart, of destroying the works of

S2.

than, and setting up a new building, which is the worke of Iesus Christ, and the end for which he came; Isay, this is true of it, it is perfect, it want onely growth. As you may say, it is a perfect seed, when it is ripe it will be a perfect slower, or it is a persect plant, when it growes up it will be a perfect tree, it is persect in all respects. Such a persection is in the workes of Redemption, and if the heart of man be not entire, if the worke of grace, be not throughout, if there be a defect in the principle, and constitution of it, there should be a defect in the workes of Redemption, which indeed cannot be.

Thirdly ; if there were not perfectneffe of heart wrought in all those that should bee saved, the commands of the Gospell should be commands of impossibility : for the Gospell requires at our hands, that we should have respect to all the Commandements, that we should keepe the whole Law in an Evangelicall manner: that is, in a true indeyour; the Gospell requires that wee should love the Lord our God with all our bearts, for the truth of it; It requires, (in a word) that we should keepe the whole Law, in that sence, soas to square our livestoit ; to keepe it in all truth, and fincerity, though wee cannot reach the highest top, and degree of it : Now if the heart were not perfectly holy, that is, throughout, there could beeno proportion betweenethe Commandements, and the facultie and ability vpon which the Comman. dementlyes: for it is certaine, except the heart were perfectly holy, it could not keepethe whole Law there were an impossibility, wee should not reach

Reaf. 3.
Else Gods
comands
should be
impossible.

There is a propertion betweene a perfect heart and Gods Com mande-ments.

reach every Commandement. And therefore there must be integrity and intirenesse in the heart, that we may be able to keepe them. at theleast in an Evangelicall fincere manner, though we cannot per-

featly keepe the whole Law of God.

Rea . 4. Elfe the Covenant were not mutuall be tween God and vs. Pfal 18.

Fourthlyit is required, begause otherwisethere should not be a correspondencie, and agreement be tweene the Covenant on Gods part, and on ours, God hath fayd, he will be All- sufficient, but he requires this againe, on our part, that we bealtogether his: My beloved is mine, and I am bis, and Pfal. 18. I will walke perfectly with them that malke perfectly with me: there are the termes of the Covenant, the Lord will have it thus farre vpon even termes, there shall bee an integrity on both fides, and therefore if a man be holy but by halves, that makes not the match, it makes not the agreement betweene the Lord and vs : for all and halfe is not a match, but all, and all is that which maketh the match, the agreement and futablenesse betweene God and vs: and this is another reason why it is required.

Real. 5. All is nothing that wee doe without this.

Now last of all, this perfection, and integrity is required : because otherwise, all that we doe is nothing, is to no purpose; for except you feeke the Lord and ferve the Lord with a perfect heart, you ferue him not at all, you cannot ferve him as God you cannot serve him as a Master, you cannot serve him as a Lord, as a foveraigne commander, except your hearts bee perfect with him: This reafon Itake out of Mat. 6. a place well knowne, No man can fervetwo Mafters. That is: It is true, a wo-

Matth, 6.

man may love many as friends, but shee can loue but one as a husband. A man may looke to many Subordinate ends, but he can have but one vltimate end: A man may have respects, he may affect many things in a remisse manner, but to affect many things in the highest degree it is impossible, his affection can bee bestowed but upon one : Therefore, I say, to serve him as God, it cannot be except the heart bee wholly bestowed on him, if you will take in any thing with him either credit, or profit or pleafure, now you make God an Idoll and you make that as a God, : fo that what foever, a man loues and respects or obeyes : I would aske him but this question : Bither it commands the fame thing with God, when it comands under him and foin yeilding to that you obey God himfelfe, or elfe in commands fomewhat different, and so, in yeilding to that, and not to the Lord, you reiect him, and take that for God. Therefore I fay, the heart must be perfect, or else the obedience, is nothing at all. So much shall ferve to shew you the grounds of this, why fuch a perfection, and finceritie and integrity of heart, is required in all those that shall be saved.

But the chiefest businesse will be here: to shew you what this integrishes: the best way to finde it out, is to open to you all those expressions in the Scriptures, by which is presented to us, and you shall find them to be shelf fine: And in the opening of them; we shall sufficiently she e you what this sinceric or perfection of heart is.

First wouthall find troffen expressed, by purity

Note.

Note.

What fin .
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Sinceritie
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and

Purity and foundness Purity whats and foundnesse, Blessed are the pure in beart, and God is good to Ifrael, even to them that are of a pure heart. Now what is it to be pure? That is pure which is full of it felfe, and hath no other Heterogenall thing mingled with it: So that heart is pure, which hath no finne in it, which is holy, which hath a renewed quality of grace, which hathan inward regenerate man, that will mingle with no finne, that is full of it felfe, and admits not the mixture of any finne. My Beloved, I must be warily understood here, Ifay, it admits not the mixture of any fin. It is true fin may cleaue and adhere to a man, as droffe doth to the filver, but it mingles not with the regenerate part, nor that mingles not with it that is, it enters not into the frame and constitution of a mans heart, it is not weaved into the texture of his heart, it is no ingredient into the very frame and fabrick of it, but though finne bee there, yet the heart still casts it out of it selfe, it resists it, and rejectsit, and purifieth and cleanfeth it felfe; from it this properly is a pure heart. As in other things, you fay athing is pure, when it is folid, and cleare and vamixed, though it may have some droffe, and some mud, cleaving to it, you say, it is pure gold when it is digged out of the minerall, though there bee much droffe in it, and we fay, it is a pure ayre, though for a time, there be many fogges and mists, and adventitious vapours within it. So, we fay, it is pure water, though there bee many inundations of muddecast intoit, or that come from the spring or channell from whence it runnes, So a man may be faid to have a pure he art, that is, a

Note

perfect beart, though there bee an adhefion of much droffe, many evill thoughts that cleane to him; yer, I fay they mingle not with him, that is, Beloved, it is certaine, that the holieft men hane a fountaine of originall corruption in them, and from this fountaine finnes arife continually, as the fcumme in the pot, but yet if the li quor be pure and good, if it be right wine or right honey, whatfoever the liquor is, though the foumme arife, ftill it purifieth it felfe, and cafts it out: this is the propertie of a pure heart, with the impure it is quite contrary, the fourme arifeth as in the other, but it is fodden in, it is mingled and confounded with ir, there is not fuch a legregating, fuch a cleanfing disposition in k, but there is a mix ing of them rogether this fimilitude you matt fall Ezek. 24. 12. whence Itakelt he wearied her felfe Brok. 24. wirblyes & a. Andher great foum wem not out of ber. There is a fimilleude going before of a boyling pot into which much field was were to which hee come pares the children of spalety withat time but this is the conclusion that Goldmaker, Her great foundhe went wor out of her Asifhe thould favile is dery true, the holiest men have their scamme rising in their hearts, as well as the wickedeft ment but lately the Propher, hoge is the difference, ber great from went not one of her? That is, though it arofe, and might have beene cast out it was not for but was fodden in and mingled queether, and there fore fayth he her founded hatt be benjamed wieb fre That is, God will deale with Heras we doe with poel tage, when the four is fooden The them, wee east them

A pute heart cafts out finne. as pure limor doth

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them in the fire, and the reason is given in the words following, for I would have purged thee but than mouldit not bee purged, therefore thou halt not be purged fromthy filthines til I have canfed my wrath to light upon thee : as if he should say, I parmy word to thee which is as fire, I used such ordinances and means, I withheld none of them, and with those I would have purged thee, not by the inward purifying work of the spirit: for that could not efficaciously bee refifted : but I would have purged thee, that is, my Word is as fire : It is a fegregating thing that differenceth, and that puts a Separation betweene the four and the liquor, as that indeed was the end of the Prophets, to Separate the Precious from the vile. Now faith the Lord, when thefe meanes were used, when thou hadst the Prophets that would have separated the precious from the vile inthy heart, as well as to doe it in the companies of men: Seeing this had no fruite nor effect upon thee, but still thy scum, and filthines continued in thee, and thou walt not purged : therefore I will defroy thee, thou thalt never bee purged, but my wrath shall light on thee: So, my Beloved it is not the having impurities in the heart, that makes the heart imperfed, (that is the conclufion I grow to) butit is the futfering of them to be mingled, even with the inward frame of the heart.

Thus you shall find, if you would know the true difference betweenea pure and perfect, and an impure and voperfect heart, it stands onely in this: he that hath a pure heart, there is in hima clensing, and purifying, a segregating disposition that casts

having impurities rifing in the heart that makes it imperfect, but the abiding of them,

It is not

out whatfoever evill comes, though it be continually rifing, yet fill he caffs it our, though he be fill falling into some sinne, yet still hee is repenting, though many times he be mired, yet ftill he washeth himselse againe, he cannot endure it, he doth not as the fivine delight init, but hee hath another, a contrary disposition, he fill cleanseth himselfe from it : That I take to bee the meaning of that, Mat, 15. whereit is faid. That which comes from within the man, as adultery, fornication, &c. they defile the man. The meaning is this, when fin rifeth in 2 man from day today, if he cherifh fin, and entertaine it, and fuffer finnes to dwell and abide in his heart quietly; without diffurbance, if hee fuffer them to be fodden in, as it were, now they defile the heart. But if finnes arife in the heart, and he continually refift them, he continually caft them forth, he continually cleanfeth, and purificth himselfe from them, fuch a man is not dealed with them: nor is his mind defiled, nor his confeience defiled, but norwithstanding this continuall ebuthition of evils, (that I may fo call it) hee is a man of a pure heart, and with God:and this, I fay, is one of theexpreffions of pureneffe. It todo odt do outs at

And solikewise foundates, when a man is sound at the heart, that is another expression of this persections. Now a thing is said to be sound, (as an Apple, you know, is sayd to be sound when it is not rotten at the core, thoug there be many specks in it a and a Ship is said to bee sound, when there is no leake in it, though it may have some other slawes and desease and a yessells said to be sound, when

P 4

there

Mat. 15.

Soundnesse

Soundnes what,

ar

Vnfound hearted, who.

there is no clift in the bottom, though it may bee otherwise bruised and battered, yet, you say it is a found Ueffell) I fay, fo it is in this case, when the bottome of the heart, and the inward frame of the beart isright and found : Though a man be subject to many failings, yerchis is a perfect man, and he butha found heart, whereas on the other fide, take a man, my Beloved, (that we may thew you what this rottennesse of heart is) who doth admit a con fant negled of any duty, or an ordinary commissien of any finne, fuch a man may properly be faid to have a leake in the bottome of the heart, to be rotten hearted, to be unfound at the bottome; But a man, that though he be subject to infirmitio yet he had rather die then omit a knowne dutie, or to bee inaknowne finne, I fay, this man, though he have many infirmities, yet he bath a found heart : And the reason of it is this because such a man, although he have some weakenesse, some ficknesse, and infirmity hanging upon him, yet hee will grow it out, as one that is found in his bowels will weare out his ficknesse, and diftemper, as it is fayd, if the inside bee cleane, the outside will follow : And that is true on the other fide, let the infide bee rotten, though there bee a faire and a golden out-fide, as in an Apostle oftentimes, that faire nesse doth not continue long, but rottennesse will possesse the outside also : That wee see often in experience, and you shall seldome see it otherwise: I thinke there is scarce an example of it, but that an bypocrit, aman of an vnfound heart, though hee may carry a faire shew long, yet in the end, even

Hypocrific commonly differenced before death. the outfide shall be tooke away, that shall vanish alfo, and rottennesse shall seize upon it : for that is the nature of things that are unfound, they flay not there, but they putrifie, and corrupt more and more : So that you feethroughout the Scriptures fill those that were of imperfect heart, that is, that had unfound hearts, they were discovered before their death : as Amaziah was hee held out long, and fo was loafb, and divers others: It is a rule, I thinke, that feldome failes : because God hath faid, he will curfe the name of the wicked, and it shall rot. Now except their hypocrisic should be discovered in time, and that their outfide were removed, and made as rotten as the infide, how should his name rot? So much shall ferue for this first expression, that is expressed by purenesse, and Coundne Te.

Secondly: you shall have it expressed by simplicitie, and singlenesse of heart: hee, whose heart is perfect before God, he is said, Mat. 6. to have a single eye, and sam. 1. he that is imperfect is sayd to be a double minded man, contrary to which is imasse, a man that hath a simple heart, a heart without guile and single heart. Now if wee can finde out what this singlenes of heart is, this singlenes of eye and of heart, you will find out this perfection, that is here spoken of, Walk before me, and be thou perfect. Now a single heart is so called from the singlenes of the object, that is a single eye, that lookes but upon one object, and that is a single heart, that looks but upon one thing, like wise that is a double eye, and a double heart, that looks upon two objects, and

Simplicity.

Iam.s.

Heart fit gle and double. A figne of anunfound heart,

Nose.

A figne of a perfect heart. is divided between two, and knowes not which to to choose : like amanthatis in bivie, in a double way, he flands and looks on both, and knowes not which to take; fo an imperfect hearted man, an vnfound hearted man, he stands & looks apon God. and upon the world, and he knowes not well which to chuse, sometimes he is following the one, sometimesthe other, thisis his condition, he is diffracted between both; fuch a man hath a double eye, and therefore faith the Text, a wicked eye, for fo it is called; if the eye be fingle, all the body is light, but if the eye be wicked: (for fo it must bee interpreted) if the eye be double, which is a wicked eie. So, my Beleved, an unfound harted man is not described to you, by any thing fo plainly, and perspicuously, as by this, that his heart is not pitched upon God a. lone : buthehath an eye upon God, and an eye'tl poncredit, he hath an eye upon God, and an eye upon his wealth, and an eye upon his pleafures, or whatfoever it is, when there are two objects: for inthat regarda man is fayd to have a heart, and a heart, not as commonly it is taken to make a flew of one thing, and have another within. Butitis a heart and a heart, when there are two obicets, upon which the heart is set, that the heart is divided betweenetwo, and fo it is cloven afunder, as it were, and so it is double by the way of division, and not by having one thingin thew, and another within. Now then, if you will find out what a perfect man

Now then, if you will find out what a perfect man is, I say, it is hee that hath a fixed resolution to cleave to God alone, that hath his eye upon him, & upon nothing besides. This is a single heart, when

2

a man shall resolve (for instances will best make it cleare to you) when a man shall fay, Joshuah did Well, fayth he, I fee you are ready to take divers waves, but I am relolved for my part, for me and my house, we will serve the Lord, that I am resolved on. SoDavid, I have chosen the way of his Commandements, I have fworne to keepe them, and that I will doe: When a man is once refolved throughly. when he is grounded, and hath a fetled refolution. an unchanged resolution, that pitcheth him upon one, he is no longer in a doubt betweene two, this is a perfect hearted man. So Moles takes this refolution, I will suffer affliction with the people of God. as if he should fay, I have chosen it what soever become of me, though I be a banished man, though I live a poore life, though I turne from being Phase rabbs fonne in Law to keepe sheepe in the Wilderneffe, yet this is my refolution, here I have fixed my staffe, this will I doe. Herein the perfection and integrity of his heart was feene. So the three men Sidrach, Mefech, and Abednege. This, fay they, we are refolved upon, whether wee bee delivered or be not delivered, whether wee die or live, whatfoever come upon us : wee will feruethe Lord we will not wor hipthine Idol. And To lob, though be kill me, yet will I truft in him. That is, though hemultiply miferies upon me, evento the very death : yet I am resolved to serve him. my heart is there pitched, his will I be. This is to have a fingle eye, and a fingle heart . When the heart is divided, it is imperfed, fuch a man is unconstant in all bis mayes, faith James : Such a one

Math.8. An honest heart what,

was Saul, and fuch a one was Amaziah: that indeed is the case of all hypocrites. And to this, I adde, that which is fayd, Matthew . 8. The fourth ground is fayd to have an bonest beart : an honest heart stands in this that a man resolues to serve the Lord with patience, and with abffinence, that is the definition, that I will give of it: he that hath an honest heart, he refolves to ferue God in all things with patience, and abstinence, one of them is exprest in the Text, hee brings forth fruit with patience, the other I adde, for a more full explication of it. The meaning is this, he hath an upright, and honest heart that so pitcheth upon God, that hee will not bee drawne aside for any thing : Now there are but two things that draw us afide: that is, either persecution, affliction, and trouble. And for this the honest heart hath patience, heerefolves to fuffer them. whatfoeverthey be, and therefore he is able to go on: or on the other fide, pleafures, and divers lufts, that drew away the third ground, as perfecution did the second; here the honest heart hath a resol. ved abstinence, hee is content to part with them. and to be without them: therefore he brings forth thin when another doth not : that is, another may have a faire blade, but either perfecution, or elfe pleafures, and divers lufts come between, and intercept his maturity, that henever comes to any bearing of fruitto any purpose: This expression I put rogether with finglenes of heart, a heart without guile, and without mixture, because there is a finillitude betweenerhem. So much for that expression likewife.

Twothings draw us from God, A third Expression there is in the Scriptures, which you shall find in these words. Ier. 3.10. They did not turne to me with their whole heart, but seignedly. And very oft, Thou shalt serve the Lord thy God with all thy heart. So that the wholenesse of the heart, the integrity of the heart, he that hath this is a perfect man, hee that wants it, is an unsound-hearted man. Now what is this Integrity, and wholeness of heart, you shalse in these three, the integrity of the subject, the Integrity of the object, and the integrity of the meane, whereby the subject and the object are iounced together.

The Integrity of the subject, that is the heart of a man, that I call the subject. The Integrity of the obiect Icall the Commandements, when hee hath respect to all of them: The Integrity of the meanes I call that, which brings the heart, and the Commandement together, that is, the use of all hely ordinances, and the abstinence from all oceasions that may draw us another way. So now hee is a per feet man with God, that first hath a whole heart, that is, such a heart whereof every part, and faculty is sanctified: There is no part of it, but it is seasoned with grace, there is no wheele in all the foulebut it is turned the right way, according to that, 1 Thef.s. He is fanctified throughout, in body, soule, and fpicit, I fay, when a man shall find every thing within him, readie to prayfe the Lord, and to looke toward the Lord, all that is within him. not any thing within him, of which he can fay, the bent of it is another way. I fay, fuch a man hath an integrity of heart : Another man, you

Integrity which confifts in three things, Iere, 10.3.

The Integrity of the lubject, find it thus alway with him, that though in many

things he wish well, and hath a good meaning, and good purposes, yet there is something or other, hath stollen away something in his heart, something within him is not right, it may be in his feare, hee cannot fay hee feares God, and nothing elfe : for there are many things, that he feares morethen God fohe cannot fay of hisloue to God, that that is right it may be it is misplaced, though many other things may bee right in him, hee loues riches, hee loues credit; hee loves reputation, he loues his eafe and conveniency, his practife, and employ ment: So that, if God and these should come in competition, he would be ready to violate his conscience towards him, rather then to part with thefe: And fo his griefe, that is not principally for finne, there is somewhat or other, that you shall finde him fayling in, there is not an integrity in the Subiect.

Note.

2. Integrityin the object. he hath not an eye to all the Commandements, wheras the perfect hearted man, there is no duty, but he gives which heart to it: And againe, there is nothing forbidden, no finne, but his heart is averse from it, and hee resists it to the virermost. You shall see this expression, sam. 3.2. He that can existe his tongue is a perfect man in many things we since all, if any man sinne not in word hee is a perfect man. Compare this with same 1.26. If any man among you seeme to be religious a carefraineth not hu tongue, but doth deceive his owne heart: this mans religion is in vaine. I say you may take but this

And secondly, there is as little in the object :

Iam.3.20

Iam, 1.26.

one instance, that this is the indgement of the holy Gboff: should a man have an eyeto every Commandement, and should he but fayle in this one thing, not brideling his tongue, but give up his tongue to evill speeches, to let it walke loose, vp and downe whether it wil, if he do but neglect this one particular, yet saith the Text, all the rest of his Religion is but vaine: why e because there is not an Integrity in the obiect, hee hath not an eye to the whole Law, so that if a man faile in this, he is not a perfect man, if either it be in the subject, or in the obiect.

Orthirdly, if it be in the means, that knits thefe together, that is, take a man that will not use all Gods Ordinances, conscionably, and in their fealen: that hee doth not pray, and receive the Sacrament, and use the Communion of Saints, and fasting, and every one in their season: I fav. if he do not vie all the meanes and againe if he doe not abstaine from all the occasions, but if he venture upon evill occasions, and incentives to lust upon fuch objects, as are readie to worke upon him I fay, if there be a defect in thefe, hee is an unperfect and vnfound hearted man : as you may fay of a mans body if you fee he faile in any of those things that are effentially to a mans health, that he will not drinke, nor he will not eat, nor he doth not fleep, he failes in the means that should make him found or else if he adventure upon the occasions that may corrupt him, he venters vpon poyloning, and infeding diet, infeding and pestilent ayre, &c. hee cannot have a found body no more can fuch a one have

Integrity of the means.

have a found foule: So, I fay, that the wholeneffe and integritie of the heart, it lyes in these
three put together. First, the heart must bee all
sanctified: If you say, how shall we know that?
Thus he hath respect to every Commandement
he failes not in any thing, he failes not in looking
to his thoughts, nor in looking to his speeches, he
doth not neglect any affection that riseth in him
at any time.

But how shall a man know, whether he have done

this, or no?

They hang so one vpon another, that you may know the first by thesecond, and the second by the third, you may know whether a man have an eye, to every Commandement, if he vie all the means, and abstaine from alloccasions of sin, for if thou doe not this, pretend what thou wilt thy heart is false. So much for this third.

Vprightnes or straight nes,

Pfal.sr.

The fourth expression, that I find in Scripture, is vprightnesse, or straightnesse of heart: the word, in the original answers (Rectitudo, and an vpright man, in the original as much as vir rectus) a straight man: Marke the way of the vpright, and perfect man, his latter end is good, it is peace, Psal. 37. That is: of a straight man, so the straightnesse of the heart, if we can find what it is: wee shall know what it is to have a perfect heart with God.

Now the straightnes of a man (for so I will rather expresse in this whether he hath straight and upright ends: An upright man you shall know by his aymes: he hath a right end, the aime and scope, and markethat his

cyc

The ayme of an vp-right man.

VPRIGHTNES.

eye is upon, is Gods glory, and his owne falvarion, to do and suffer the will of God what soever it is: that is to be faithfull and diligent in his calling, to bee serviceable and profitable to others, these are the things that are in his heart, thefe are the right ends: and he is faid to have a right heart, whose ends are right, that pitcheth upon right and ftraight ends, and likewise he that goes by a straight rule : for a right end never hath a crooked rule leading to it. But if a man would know whether hee hath a right end, thou shalt know by this, there needs not any oblique way to leade to fuch an end but thou wilt go by aftraight rule, that is, the way of Gods Commandements is the rule that thou wilt walke by: Therefore if thou finde this in thy heart, that there are devices, and plottings, and windings, and turning waies, that thou projecteft to thy felfe to bring any enterprise to passe, now thou goest not by a straight rule, but by a leaden Lesbian rule, by a bended rule: whereas a right man, his eye is still upon the rule, he confiders not so much this and this I will bring to passe, as hee considers with himself, what is the rule I ought to walke by: For indeed every man hath some certaine rule, and principle in his heart, and all the actions that hee doth, proceede from those secret rules, though himselfe take not notice of them. Now this is planted in the heart of an upright man, that still goes by a straight rule, though hee could defire many thinges might bee brought to paffe, yet if the rule will not hold, hee will not feeke it. This you shall find Gal. 6. Peace on the Gal. 6.

Therule of a perfect

Pro.17. 18.

A crooked hearthow discovered

Pfal. 125.

Ifrael of God, as many as walke by this rule. They are the true Ifrael, that keepe the right rule; fo I will commend this to describe to you a right, and straight man, when his end is right, and his rule is right: That is, when his heart is not a crooked heart: for it hangs all upon a ftring, crooked end, and crooked wayes, and a crooked heart. Hee that hatha right heart; that is, not a perverfe, and froward heart; as weefee Prov.17.18: Afroward heart ! (as the translationis, that is a crooked heart) it findes no good. A man is then fayd to have a crooked heart, when if you will lay to him any straight rule, that is, give him any right precepts, tell him this you ought to doe, this is the just course, this is the way you ought to hold you shall never bring a crooked heart, and a straight line together, his heart will still bee starting aside from it, it will not cleave to it, it will not accommodate it selfe to that : for his heart is crooked. Therefore, when wee give ftraight Counsells to them that have crooked hearts, wee doe but loofe our labour. If it were a straight heart, straight Counsell, and it would soone agree: fuch an expression you see Pfal. 125. Hee that seekes himselfe in crooked waies, I will lead him forth with the workers of iniquitie; That is, when the inward bent of a mans heart is crooked when it will not entertaine straight, or right Counfells, but is still jarring, and disagreeing with them, fuch a man God rejects: Therefore (faith hee) hee will leade him forth with the workers of iniquity; That is, hee will reckon him as a worker of iniquiiniquity, and so will he deale with him.

The last Expression, that I finde in Scripture, to fet forth this perfection of heart is to doe every thingin Gods fight: When thou haft an eye upon the Lord, as well as hee hath an eye upon thee. So you shall finde, 1 Cor. 2. As of fincerity in the fight of God, when the second is an explication of the firft, and fo here, Walke before mee , and be perfett : Thavis, if a man walke before God, and approve himselfeto him, hee is a perfect man, for that she wes the difference betweene perfection and foundnesse of heart, and unfoundnesse, the one is truely fuch as willendure the utmost tryall, fuch as will endure even the eye of God himfelte, when that which is feigned, and counterfeit, will not endure it : fo hee is faid to have an unfound heart, that, like a drugge, carries the name, and the thew of arrue drugge, but it is not fuch as it is takenfor, it hath a shew of a Diamond, or Pearle, and is not fuch; but hee is faid to have a found heart, that will endure the touchstone to the utmost tryall; that is able to fay to God, Lord then knowest mine innosencie, as David did, and Lord, I befeech thee, fearch my reines, and my heart; when one can fay, as Hezekiah, Lord, thou knowest, that I have walked with an upright heart.

Now, I say, when a man is so entire, when there is such truth in him, that bring him to what touch stone you will, let him bee brought to the light, hee knowes his workes aright, hee is not afraid, let God himselfe looke into his heart, that hath pure eyes, that can search every crannic of

Approving a mans felt to Gods fight.

A found heart will endure the tryall in Godsfight,

Q2

it,

it, to whom every thing is naked, yet hee shall finde bine true that is, hee doth every thing, (if God looke to the most inward retired thoughts) in Gods fight, hee approves himselfe to him, such a one hath a perfect heart. So much shall ferve for the opening of this to you, what it is to bee a per-

feet man, I will apply it very briefly.

Ve.I. Toexamine our felves whether we be perfect of 0 17 27

287 27

no He

You have feene the ground why God requires perfection, and that no man can bee faved without it, let us make this use of it, to try our selves; let a man examine himselfe whether hee be a perfect man, orno: you will fay, how shall wee doeit? Indeed, I confesse it is a hard thing to doe: for men are Children in underftanding, and, as children are apt to be deceived with guilded things, they fee the outfides to be faire, they see a faire peece of gold but they are not able to find out the base mettall, that is hid within. So it is our case, for the most part we are not able to find out this eruth, whether our hearts be imperfect, and unfound, and rotten, or no: Therefore we had need of helpe. I will name one or two.

r. Property; A wil. lingnes to do and fuffer any thing that God com mands.

And this is one rule (I take but fuch as I finde in Scripture) that our Saviour gives by which you may try your felves; faith hee to the young man when hee comes to professe to him, that hee had done thus and thus from his youth. fayth he, if thou will bee perfett, go fell all that the haft : As it hee should fay , wouldest thou know now if thou bee perfect, that is, whether thou have a found heart, or no, goe fell all that then baft: As if hee should say; thou shalt know it, by

by this, that is the meaning of the Rule, Goe fell, de. Let a man looke round about him, if there becany thing in the world, any evill, any calamitie, that hee is not willing to fuffer, if againe, there bee any bleffing, any comfort, that he is not willing to part with . I dare boldly affirme it, that fuch a man is an unfound hearted man: for example, put the case that such a thing befall him, as imprisonment, that a man faith thus with himfelfe, I will endure other things, but for that, I have a crazie body, that will not beare it, I have a wife, and children, that must bee maintained; I have debts to pay, &c. that is a thing I cannot bear, and endure, let a man have but fuch a refolution as this, I will not beare this, fuch a man will prove an unfound hearted man, if hee bee putto tryall. And whenfoever the heart is not found God will bring it to the tryall, at one time or other; or againe, put the cafe a man fay thus, I will endure any thingelfe, but to be despised, to be contemned, to be difgraced, to loofe my reputation with my neighbours, to be a fingular man, to bee an Owle for every body to wonder at, this is athing I can never endure, let this man be put upon it at any time, to doe any ftrangething, that is, a thing that scemes strange to worldly men, that shall bring the censure of them uponit, let him bee put to passe through evill report, as fometimes he must be, let him be put to walke in the waies of righteonfnesse, (it feemes frange to them that you doe not thus and thus) fuch a man will deale unfoundly, he will difcover himselfe to bee rotten-hearted.

Note.

So

So againe, a man that faith thus with himfelfe. I will not loofe my practice, I will not loofe my imployments, I will not loofe my trade, I will not loofe my dealing with my Customers, this is my Plowe, this is it, that maintaines both mee and mine, though I fuffer many things, yetthis is that I cannot beare, it would breake mee afunder, &c. I fay, let any man fay thus in his heart, (I doe butgive you instances, that you may understand what I would fay) fuch a man will deale unfoundly, and imperfeally, when hee is put to it, let it be any thing in the world, I will not stand to give further Instances. Let a man examine himselfe, and thinke what is neare and deare unto him. except hee bee inwardly willing to part with it, that hee can fay if any of the wayes of God fall croffe with this, if I bee any which azarded in the keeping of a good Conscience, by keeping this, I will part with it: I fay, except thou canft fay this, it is certaine thou haft a rotten beart, And the like I may fay for fuffering | If a togetay, fuch a great mans favour I will not loofe, my making or my marring depends upon it, if there bee my fuch cafe, beeit what it will bee, thou arean unfound hearted man, and that is the memingoofi that . If any man will beemy Difciple, he mail deny bimselfe, and take up his dayly Croffe : As if hee should fay, if a man will gordeny himselfel in every thing, if hee will not take up every Croffe (hee may take up to himfelfe a proteffion roboo a Disciple, hee may make as many pretences, land thewes, as hee will, to bee my Difciple but a true and

and a genuine Disciple, hee canaot bee) hee cannot bee my Disciple, except he deny himselfe in every thing, and take up every Crosse, and therefore let a man examine himselfe in that, whether hee bee thus prepared to part with every thing, if thou wilt bee perfect, saith the Lord, (that is the place I take it from) then sell all that thou hast, that was the tryall, he was put to, and it is a tryall by which you shall judge of your selves.

So likewise, you shall finde another tryall, Mathew 6. and the last; Bee you therefore perfect, as your heavenly Father is perfect. There is another way of finding out this perfect nessele of heart, whether it beein us or no, you must bee perfect, as your heavenly Father is perfect: no lesse will serve the turne; if you bee not so perfect, as hee is perfect you cannot bee saved, you are unsound-

hearted.

You will say to mee, this is very hard, who is able to bee perfect, as his heavenly Father is perfect:

Beloved, the meaning of this is, not that you should reach his perfection; for who can ever doe it? but the meaning of it is this, there must bee as great a length, as great a breadth, and latitude in your perfection as in his, your perfection must answer his. How shall we know that? Gods perfection is knowned by his Commandements, Looke how largely the perfection of God is set forth in the Scriptures, so large your obedience must be. If it come short in any thing, if it bee not as long, and as broad (as it were) it is unsound,

Math. 6.
2 Property,
To be perfe@ as God
is perfect.

Object.

What meant by being per-fect as God is perfect.

and lame, and imperfed obedience, that shall bee castaway as evill, and counterfeit: for you must bee perfect as your heavenly Father is perfect, faith Chrift, hee gives this as a reason of all that hee had delivered before, (you shall see it in some particulars) fayth he, you have thought it enough to love your friends, but fayth hee, it is not enough, you must love your enemies, you must bleffe those that curfe you, speake well of those that speakeevillof you. And when a man shall objet, but this is a hard thing; that is the conclusion, faith hee, you must bee perfect, as your heavenly Father is perfect; hee doth thus, bee caufeth his funne to fhine upon the good, and the bad, bee caufeth his raine to fall upon them, and your perfection must be as large ashis: And so againe, perhaps thou art one that wilt abstaine from swearing greater oathes, but that is not enough, thou must not sweare by thy haires, thou art not able to make one white, or blacke, much leffe must wee fweare by our Truth, and by our Faith, which is more worththen haires. So againe, perhaps thou art one that will not commit Adulterie; but if thou cherish sinfull lusts, contemplative fornication, and uncleannesse in thy heart, thou fallest short, in that thy perfection is not fo broad as the Lords: (that is) that which his Law requires, that faith, Thou halt not luft. And so againe; perhaps thou sayest, he hath done mee wrong, and I will doe him no injustice, but an eye for an eye, thou requireft justice according to retaliation, and proportion: But that is not enough, but thou must forgive perfectly: if hee have

have done thee two or three or foure wrongs, thou must beare them, and leave revenge perfectly to God. If you object, this is hard, who can do it? He faith, bee perfect, as your beavenly Father, de. fo you fee the meaning of it. If you will finde out now, whether your hearts bee perfect or no, confider whether the latitude of them bee fuch. whether it beethus broad, that is (that I may expreffe it full to you) whether you walke fo exactly that you have not onely an eye to the maine pointe of every Commandement, but you observe the least particle of every Commandement, the least Iota, the least prick, and point, that you find in every Commandement. Except you doe this, I fay, your hearts are not perfect : the scope of that Chapter is to require the exact keeping of every Commandement, to the least, and to the smallest things. And there are these three reasons put toge. there to confirme it.

One is this, (saith hee,) every jot of the Law, is of so much worth, though you thinke it a small thing, That it mere betten that heaven and earth should perish, then that is should. It is of greater price then the whole world. Therefore the Lord will not have the least jot of the Law to perish.

Againe, saith hee, the Pharisees would keep the great Commandement, the principall point, and part of every Commandement, but the particles of it, the nicer points of it, they would not keepe. And, saith hee, except your righteon sneffe go beyond theirs, except you go farther then they, you shall never be saved.

Then

Three reafons why we should be exact in keepingthe Commandements.

T

2

3

Then the last is, that I named to you before, you must bee perfett, de. There muft be fuch a laritude, for the extension, of your perfection, though not for the intension, and degree of it, asis in your heavenly Father, you cannot beefaved elfe. Therefore, if you fay, that is a hard condition; Beloved you must know this, that lefus Christ hath given to all those that shall bee faved grace for grace, that even as he requires perfection of obedience, in a latitude answerable to all the Commandements, to all the particles of them, even a perfection answerable to his owne perfection; so he hath given us grace for grace, that is, bee hath given us an inward abilitie of graces which answer every Commandement, hee hath given us grace for grace, as the Father gives limbe for limbe, pare for part, there is not a little finger, nota toe, but the Father gives it to the Sonne, fo the Sonne of God gives to us , Mofes Grong bi the Law, but grace came by bim : and when hee would shew what grace it is, it is grace of such a latitude, that it enables you to bee boly, as hee is boly, in all manner of conversation. There is another expression like that, to bee perfect as your heavenly Father is perfect. Therefore if you would have the testimony of sinceritie, and of perfection to your felves take heed you negled not the fmallest things. I know how usually it is found fault with: when men are fo curious to looke to every mozte (it is to bee more nice then wife) it is too much straightnesse, and too much precisenesse, and exactnesse: but I beseech you con.

Simile.

confider the ground, Is will be bold to fay this, that man that neglects the smallest thing, fay it be vaine speech upon the Sabbath day, say it beethe negled, or overly performance of prayer from day to day, though bee will pot omit the maine dutie; though it bee but a vaine speech, or vaine thoughts, though it bee that which the best are continually subject unto, yet, if it bee so that hee have not continuall eye to them, fo that heenegled the smallest of these things, or if you can name any leffer Commandement, I fay, let any mans heart bee of this constitution, that heeneglects them, that hee hath not a speciall eye to the observance of them, a special care so keepe them, hee is unfound, and rotten at the heart, hee shall never bee faved continuing such, for the confirma. tion of it, I will name but shat one place, Pro. 191 foundneffe, 16. Mecthat keepes the Commandements, keepes bis owne foule, but be that defpifet b bis way , shall dye for if: That is he that keepes the Commandements every with the dekes double the Commande ments, and every particle of them and fees how fare they reach as they are particles of the Commandements. The Commandement faith, Thou halt not kill but to be anyry with thy brother, to admit an inward deffemper of malice and envie in thy heart, this finallehing, though it be but a tranfient paffion, yet thou must make a speciall conscience of it. And fo, thou forts not commit adulteries That is the maine of the Commandement, yet if thou have an adulterouseye, an adulteroustongue, or adulterous thoughts in the athefe are the touch-

Negletting the least of our wayes, a note of un-Pro

es of uncleannesse, the tincuresofit; Ifay, except thou makest conscience of these, and keepe the command thus farre in this extent, and thus exactly, thou doeft not keepe thine owne foule, for bee that thus keepes the Commandements, keepshis foule, but faith hee, bee that defpifeth bis way, that is the word I meane to urge, bee fhall die for it; that is, hee that thinkes thus, with himfelfe: Alas! thefeare poore, and small things, they are things of little moment', and therefore hee despiseth them : Well, faith hee, hee that despiseth the least thing, hee that despiseth any of his wayes, that is, the least particle of any Commandement, you fee, what he faith, he doth not fay, he shall be afflicted forit, but hee shall dye for it. Therefore I pronounce this out of that place as well as the reft, that he that despiseth any of his wayes, any part of Gods Commandement, feeme the dutie to bee of never solittle moment, unles he repent and amend, he shall dye for it, for now hee despiseth some of his wayes. Beloved, a godly man though hee faylemuch, yetthisis an infeparable property of a perfect heart, ftill he hath an eye upon every

thing, he doth not despite the least of
his wayes, the least tincture of
the Commandement,
but hee hath respect to all.

So much for this time.

FINIS

Note.



THE EIGHTH SERMON.

GENESIS 17.1.

Walke before me, and be thou perfet.



rest of the properties of this perfection, that you may try your selves by them; And we will hold the same course we did, in opening to you the nature of this perfection: that is, we will open to

you those places of Scripture, wherein are expressed the proper off As of a per tech heart: And therefore, to that second wee will adde this as a third that will keepe you from michander anding it: that is, we must be perfect, as our heavenly Father is perfect, that property of perfection you shall find, I lohn 2.3. He that hat his hope in him, pa-

Property He could: cut tun.

tohn c.

rificia

1Cor 7.1.

rit: That is, those that have these promises and beleeve them, will bee still cleansing themselves: Contrary to which is that generation

selves: Contrary to which is that generation spoken of, Proverbs 30. 12. There is a generation that are pure in their owne eyes, but yet they cleanse

risieth himselse even as hee is pure. So likewise, 2. Corin. 7. Since wee have such promises, let us cleanse our selves from all pollution of sless and soi.

beloved, to have a purified disposition, to have a heart and a spirit readie to cleanse it selfe, this is to have a perfect heart: So that a godly man, hee may bee many times defiled with

finne and uncleannesse, hee may have his heart many times muddle and impure, hee may have it clouded and overcast with passions and unruly affections, but yet it cleares up againe, and

hee comes out of them all with more brightnesse, and with more clearenesse and purenesse of

heart. The substance of it is this: wee deny not that a godly man may fall into many sinnes, into many imposition into many deliberation.

into many impurities, into many defilements, but yet hee arifeth out of them againe by an af-

fiduous and dayly repentance, and still he growes up dayly to more and more perfection; as Da. wid, and Hezekias and the rest; whereas, on the

other fide, amanthat hath an imperfect and anfound heart, though hee beer covered out of a

found heart, though hee bee recovered out of a finne againe, and againe, yet hee returnes to it, as

it is said, 2 Pet. 2.14. men that have eyes full of a dultery, that cannot cease to sinne: that which is said of that sinthere (they cannot cease to sinne) that is

though

foundheart cannot but relapfe. 2 Pet. 2. 14.

though they make many Covenants with God, to leave their finne of uncleannesse, yet they have eyes full of adultery, that cannot cease to sinne, I fay, it is true of any other finne, to which an unfound hearted man is given up hee cannot ceale to finne, as Pro. 19. 19. A man of much anger Shall (uffer punishment, though beebee delivered, bis anger hall come againe : that is though hee bee often punished for his anger, for his distempered anger and passion, though hee find many evillesfects of it, and so bee delivered from it by many purposes to returne to it no more, yet, faith hee, his anger will come againe, and againe; So that it is true which is faid in the generall, Let the foole bee beatenin a morter, yet hee will returne againe to his folly and wickedness, it cannot bee bearen out of him: it is the nature of an unfound-hearted man, though hee bee often delivered, hee will returne againe, and againe. Ieroboam, though he were admonished, yet still hee will returne , the Israelites, though they were often quieted and fatisfied, yet being a stiffe-necked people, they still rebelled and murmured against God, so Pharaoh: so that you may take this for a fure rule, that, take a man whose heart is not found, all the admonitions, all the mercies, all the afflictions, all the experience that hee can gaine by all the paffages of Gods providence towardes him, and about him, will not keepe him from returning to his finne, but still hee falls backetoit againe, and againe, it gets ftrength ftill; but with a man that hath a found heart, that is perfect, it is not fo, hee

Pro. 19-19.

All Gods
dealings
will not
keepe an
unfound
heart from
finne,

hee doth not easily returne againe, but though hee doth fall for a time (as I deny not but hee is many times overtaken with the same infirmity) yet hee still cleanseth himselse.

Objett:

But you will object, take the holiest men, may he not relapse many times into sinne, may hee not fall into the same sinne againe and againe; yea, even into grosse, and great transgressions?

A holy mi may relapse into finneBeloved, I cannot deny but hee may, (for wee must not take away the righteousnesse from those that are perfect, whilest we seeke to exclude those that are hypocrites and un-sound hearted, and therefore I say) I deny not that there may bee many relapses into the same sinne, though the heart be perfect and sincere; and therefore, to shew you plainly the difference, we mast spend a little time in this point. There are these source differences between the turning againe of a man whose heart is unsound, and the relapses that are incident to a man whose heart is perfect with God.

rences betweene the relaples of found and wnfoundhearred men. 1. Difference. A holy ma gets ground of finne by it.

4. Diffe-

First, you shall finde this difference betweene them, that a man whose heart is perfect with God, though he doe relapse into sinne, yet still hee gets ground of his sinne, even by every relapse, (marke in) I say, hee gets ground of sinne, and Grace gathers strength by it, whereas on the other side, an unsound-hearted man, the oftener hee falls, the more sinne gathers strength; and eventhe goodnesse hee seemed to have had, is lessened more and more, till at length it bee quite abolished. This is a point much to be observed.

The ground of it is this; because any grace, where

where it is a proper grace, where it is a right grace, let it bee wounded by any relaple, by any transgreffion, I say, it gathers frength even by that relapfe, it is the nature of true grace fo to doe; It gathers frength, even from the contrary, as fire doth when it is compassed about with coldnesse, by an Antiperistalis, so it is with grace a It is a common faving that you have, andrive (as you commonly understand it) that vertue growes ffronger when a man falls into affliction: but more true, if thus taken, that Grace gathers firength, when it selfe hath received a wound; when the Grace it selfe is weakened was thou thinkest, it gathers more ftrength. As for example, let a lound-hearted man, whose graceistrue and right and genuine, and not counterfeit, let him tall into any transgreffion that gives a wound to his graces, fay hee fall into any act of intemperance, of anger and paffion, hee gathers more frength by it, thefe contrary Graces they grow brighter by it: It is not fo with other men, the more they fall the weaker they grow : Banid, when once hee had committed the finne of cutting off the lappe of Sauls garment, none was more carefull than hee was afterward, hee would not offer him the least violence: And to Peter, when the grace of courage and boldnesse for the Truth had once received a wound by his denying of Christ, you fee what strength hee gathered by it; hee grew afterwards the boldest of all the Apostles, as you see, Atts 4. So it is generall with

Simile.

Note.

Instances.

Ads 4. 12.

with all the Saints: even those words, by which

25.

it is expressed in the Scripture, discover as much unto us, Hezekiah, when hee was falne into the finne of pride and boafting of his Treafure; fayth the Text, bee bumbled himfelfe: you shall finde, 2 Chro,32. 2 Chron 32. 25. the words there used, are, the Lordtryed Hezekiah, the Lord left him, that hee might try him, and know all that was in his heart the like phrase is used of theres falling, Satan defires to winnow thee, but I have prayed for thee, that thy faith doe not failed Now marke it, when they doe fall into any finde it is to them as a myall to the Gold wand a winnowing to Cornes every finne revery nemou tation, every fall, though Satan intend to burne out the good mettall, yet the iffue ftill is this; laples, that they loofe nothing by their fals, but their droffe the Chaffe is all winnowed out; every frome they fall into, discovers what correspion that before they tooke no notice of; as Hezeklab knew not the pride, before, that was in his heart, but that action discovered it to him fo it was thereby cleanfed and empried forth So likewise Peters cowardlinesse and fearefulnesse was discovered by that act, hee knew it more, and therefore was more watchfull against it, hee gathered more strength against it e fo that this is the nature of the relapfes of the godly that still they emprie their hearts more and more of those sinnes that they fall into: Againe, the graces to which they give a wound, still gather

more frength, but with othersit is not fo, Rill

Corruptions discovered in re. lay hid before in Gods chil. dren.

they

they are weakned by their religious, the good things they feemed to have, are still lessened, and suffer diminution till at length they bee quite abolished.

That is one difference.

The fecond is, though a godly manfall backe to finne againe and againe, yet never falls backe to the allowance of any finnes there is a great difference my Beloved betweenerhele two, betweene returning to the act of finne, and the al. lowance of it? Another than doth not onely returne to the finne, bur hee returnes likewife to the continuance init; beer's readie, in the end, either to excale the finne, to finde out fome device and excuse forth, or elle hee's ready to fay, I fee it is impossible for meeto overcome it, I fee there is no remedie; I must give up my selfe to it: Thus you shall fee in the relaps of Smil; Sant rooke a refolution more than once, that hee would perfecute David no more; and no doube this refo. lution was exceeding hearty for the time: but you fee, hee did not onely returne to the act, but to a continuance init, and an allowance of himselfe in it. So likewise did Pharaoh, hee resolved many times that hee would let the people goe, and made that promite to Mofes and to the LORD, that hee would let them goe; but you fee, hee returned againe, inge onely to the finne, but to fuch an allowance ofit, that hee excused himselfe in it, hee thought rather, hee had erred in his purpose of letting them goe, and so continued still to retaine them, This you shall finde in all the falls of Hypocrites, in all their relap-

2. Difference, A godly man' allows him felfe in no finne the wicked do.

Instances.

fes, that in the end (how ever for a time they may refume their purpoles againe) they weare them out, and they step backe to a resolution to continue in that sinner they thinke thus with themselves, I see it is a finne that prevailes against me, I am not able to refiftit: it is too ftrong for me, and there-

fore I will go no more about it.

3: Difference, In their manner of rifing.

Thirdly, as there is a difference in this: fo there is a difference in their manner of overcomming, and in their manner of returning, when they arise out of a sinne, when they preserve themselves from it after a relaple, by which you may judge likewife, for you may judge the one by the other: A man whose heart is unfound, may take to himfelfe a firong and fixed refolution, by which hee may refist the finne, and yet this banke may bee borne downe by the violence of Temptation: But in a godly man the refiftance is otherwise and accordingly the relapse is of a different nature: for the refistance is after this manner, it is as when you see one streame resist another, as you' fee in Rivers that are subject to ebbing and flowing, there runnes a contrary streame, that over-beares it : fo it is in those that are foundhearted, there is a strong inclination that carries them another way, fuch as was expressed, Gala. 5. 17. The Spirit lufteth against the flest : fo that if you marke the manner of their overcomming, the manner of their rifing out of their relapses, you shall finde them to bee in this manner; put the case the flesh, for some brunt, for fome fit , hath gotten the better, not. with-

Simile. How a foundheart refifteth Gase.

Gal. 5. 17.

withflanding faith hee; the Spirit lufts against it, and fuffers not the flesh to doe what it would; that is, there is a contrary freame within him, which relifts those defires of the flesh, that bindes them againe, and leades them captive as before the Spirit was led captive : In others it is not for there may bee a certaine fixed resolution, which may resist aftrong temptation, as a banke or a rockerefifteth a strong billow : but there is a great deale of difference betweene this, and those risings out of relapfes that are done by a contrary streame, by the lufting of the Spirit: for they have no fuch spirit in them, to lust against the flesh, and so to binde it, asit were, to overcome it, that they returne no more to those sinnes, to which before they were given up.

Last of all, there is this difference betweene them , hee that hath a perfect heart, hee that is found hearted, while hee is himselfe, hee never relapseth into any sinne : marke it; while hee is himselfe: which note I take out of Romanes 7. a place which you know: It is no longer I, but sinnethat dwelleth in mec: that is, as if hee should say, I, while I am my felfe, neverfall into any finne; but when I am distempered, when I am overcome, and overruled by finne, that dwelleth in mee, then I finne and fall backe : but otherwise, I say, a godly man, while hee is himselfe, never relapseth into any finne, hee cannot finne, because hee is borne of God, hee keepes himselfe that the evill one touch him not; the ground of which is, be-

4. Difference, A godly man when he is himfelfe, fins not-

Rom. 7- 20.

cause while he is himselfe, he that is in him, is stron-

Ioh,4.4.

ger than all the world: 1 lobn 4.4. He that is in you, is fronger, &c. That is, if hee bee upon even termes, ftill he gets the victory. But now let there bee an inequalitie ; let him not bee himfelfe, let there bee some violent transportation from the Ach, fo that hee is led captive by it, now hee is overcome: for hee is nor himfelfe in fuch a cafe. it is, as Paul faith of himfelte, the good I would do. that doe I not, and the evill that I would not doe, that doe 1: that, as you fee in a Combate between two. suppose that one were the stronger, and were it upon equall termes, would carry the victory: notwithstanding, when his adversary gets the hill, and hath the winde of him, her overcomes him, and leades him Captive : to it is in this case: the Spirit, the regenerate part, though it might and would alwaies getthe better, were it upon equall termes with the flesh: yet, when the flesh shall get the hill, as it were, get upon the hill of temptation, and shall have winde to drive the smoake upon the face and eyes of the Combatant, that is, to blinde him; in fuch a cafe. upon such a disadvantage, her is overcome, and falls into finne : And therefore you fee how the Apostle expresserh it, Romans 7. 22. I delight (faith he) in the Law of Ged, according to the in. ward man: as if hee should fay, That is my con-

ftant course; might I doe what I would, That would I alwaies bee doing; that is my inclination, there is my delight; but (yet faith hee) I see a Law of my members, rebelling ugainst the Law

Simile.

When the regenerate part is o-vercome.

Rom.7.33

of my minde, leading uses Captiveto the Law of finder that is there is a firing power within mee, that formerimes diffempers mee, and puts mee out otmy felfe: that hee calls a Lawe because it is commanding and powerfull like a Law, and the Law of my members, (whereas the other is called the Law of the mind because, thoughir bethrough the whole foule, yet principally the forceand vigour ofic is feene in the members; that is, in the inferiour pares of the foule: faith the Apostle, when I am thus diftempered, and put besides my selfe, when there is such a Law, rebelling against the Law of my minde, in such a case, I am overcome, and led captive, but when I am my felfe, I finne not, it is the finne that dwells in mee. So much shall serve to have shewed you the difference betweene those relapses which godly men are subject to, and those rurnings and fallings backe into a continuancein finne, to which other men are fubjed: For, my Beloved, it must not seeme strange to us, for both are alike lubject to infirmities, both are subject to returne, as you see, a sheepe may fall into the myre as foone as a fwine, for the commission of singe, and so likewise for the omission of duties: an Apple treemay have a fit of barrenneffe and unfruitfulneffe ; as well as a Crab-tree. or any other; but the difference is great in the manner of them, as wee shewed: But still the maine difference is to bee remembred, that he that hath a perfect heart, is still cleanfing and purifying himfelfe, the other do northat, but fo fall backe to finne, that they wallow in it, as a Swine doth

Simile.

R 4

in

A fourth propertie of a perfect bears you shall

4. Property He preffeth to the marke that is before him.

Phil.3.12.

finde expressed, Phil. 3. if you take the words together from the 12. verse to the 112 (tor ! fay, the course wee will hold, shall bee, to open to you those places, where the Scripture fets downe the characters and properties of a perfeet heart of not as though I bad already attained it, or were alreadic perfect; but I follow after; if I may comprehend that, for which I am also comprehended by defus Christ, Gr. I presse bard to the markey for the price of the bigh Calling of GO D in Chrift Jefis : Let therefore as many as bee perfelt, bee thus minded. The meaning of it is this, fayththe Apostle, this is my course: Lhave not vet attained to perfection; but, faith hee, this I doe, I ayme at the utmost, evenat the price of the high Calling of GOD in lefus Chrift : Layme at

the utmost, even at the top of perfection: and againe, saith hee, I follow bardtoit: And, saith hee, not onely I, but as many as are perfect, lett bem be thus minded, where, by the perfect, he meanes, you see, not one that hath alreadie a perfect holinesse, not one that is sound hearted for, he had sayd before, not as if I were already perfect, and yet here he saith, Let us as many as bee perfect, beethow minded: so you shall find here these two properties

Which confils,
1. In ayming at the highest degree of holine sie.

God.

First, hee aymes at the highest degree of holinesse, he lookes at the very marke it selfe, he lookes at the top, at the standard, at the utmost exact line

of a perfect man, of one whole heart is perfect with

of

of holinesse, and hee labours to square himselfe to it, though hee cannot reach it; yet it is endeavour, he propounds not to himselfe a shorter journeves end than be flould do, but his ayme is even at the very top of perfection, at a perfect conformity to theimage of Chrift, for that is it the Apostle here speakes of, that we may be conformable to the Death and Refurrection of Jefus Chrift, this washis avme! whereas on the other fide, another dorn nor for but he lets a certaine compasse; a certaine limit to himselfe, there he fixeth his staffe, he doth not intend to go any further, he doth not intend to grow ap full to belineffe, asitis expressed, 2 Car. 7. 1. he doch not intend to be Holy as the Lord is Holy, in all manner of conversation, this is not his intent, this is not the thing hee aymes at. So herein they differ hee that hath a perfect heart, hee followes hard after the marke, hee aymes arche very top of perfection : and the ground of this differ rence is, partly, because a manthat is unfound: hearted will not bee at fo much coft and paines for heaven, as to ay me at the toppe of perfection; hee thinkes this with himselfe, that to bee so Araight-laced, that he must be exact in every thing to observe all his speeches, that he may not speake freely and to give an account of all his time, and of all his actions, that hee may walke in many thinges according to his owne phantasie, according to his owne delight and pleafure, hee thinks, if he must beetyed to this, that he may not at any time, give the bridle to his humonr andto his inordinate appetite, but still hee must

Anunfound
heare ayms
not at perfect Bolineffent sil

2 Cor.7.1.

.5.138

Smile

He wil not be at the cost and paines. He aymes not at God but himfelfe.

Simile.

bee so restrained and fercered, and pinioned, as it were, to wilke by an exact rule, that all his actions, and all his steppes may bee pondered; hee thinkes with himfelfe, it is more than be shall ever bee able to doe; hee doth not indeed prize Christ and heaven at fuch a rate, that hee will be thus exact and perfect, and therefore hee aymes notatit, hee never goes about it. And partly againe; because God indeed is not his ayme but his owne fafety, his owne happinesse and security, his owne escaping of Hell and Judgement: therefore hee doth not feeke fimply to pleafe God, and to keepe his Commandements, but hee seekes so much his perfection as will ferve his ownerurne, and therefore hee doth with it, even as a lazie Scholler doth, that intends not fimply to excell in learning, but would have fo much learning as should passe through examination, and get a degree, or as a manthat labours not fimply to get an excellency in the Art of Arithmeticke, but would have fo much onely as would keepe a Merchants booke, or as a Lawyer that would have fo much Law onely as will ferve his turne, as will ferve his praclife: I fay, when a man aymes at this you doe not say knowledge is his ayme; for were it so, he would defire to know what foever is knowable, he would fet no limits to himfelfe, were knowledge his ayme simply: but we may say triely of such a man, it is not learning, but it is his trade, his de. gree, or some such particular thing, that is his ayme: Soit is with a man whose heart is unfound, and not perfett with God: God himselfe is not his his ayme, and therefore hee doth not defire to keep his Commandements perfectly and exactly: for did hee so, he would set no limits to himselfe; hee would doe as Paul doth here, hee would ayme at the utmost degree of perfection; but such mens ayme is their owne prosit, their owne advantage, their security and deliverance from Hell and from ludgements: that is, they do not care for holinesse simply considered, but so farre as it may serve such a turne, as it may deliver them from such a ludgement, as it is a bridge to lead them over to such a benefit to themselves.

And the last ground of this difference betweene them, that they ayme not at the utmost degree, is, because an unsound-hearted man hath not so much light in him, as to discover to him, to shew to him the utmost degree of perfection. A man that hath but a morall light, a naturall common light, is able to fee groffe Evill, and common duties that are contrary to them; but the exactnesse of perfection that is required, hee fees not; or if hee doe difcerne it practifed by others, yet in his judgment hedifallowesit, hee thinks it is athing more than needs. Whereas a man that is found hearted, one that is perfect, he approves it, he sees an excellencie in it, hee admires it in others, and would faine imitate it himselfe: and hence is the difference, those that are unfound, they ayme not at perfection; it is not their scope, they defire not theutmost, the highest degree of holinesse; wheras a manthat hath a found heart, fill he labours to adde to that which is wanting, in his faith, in his love,

He wants light to discover exact holinesse. 2 A perfect heart followes hard to the marke. love, in his obedience: And this is one difference, that he that is perfect (laith he) is thus minded.

The second is; bee followes bard, hee doth not only make the marke his utmost ayme, but he followes after it hard; that is, it is the property of a man thatis perfect, that he doth not loyter in the way, but hee followes hard to the marke though hee be subject to many decayes, many fwarvings and declynings, yet still he makes them up againe, still hee repay resthose breachesin bis heart; and though many times hee step out of the way, still heerecovershimfelfeagaine; fo that his constant and ordinary work is, every day to make his heart perfect; where he findes any crookednesse, to set it straight againe; where hee findes any defect, he labours to supply it; this is his ordinary and conftant course: So beloved, you shall findethis difference betweene a man that is imperfed, and another that is found-hearted, that the one still amends his heart, he still makesit up, he still brings it to a good temper, that is his worke from day to day, that hee fets it right and straight before God in all things, and you shall fee such an expression, Mat. 18.1. there the Disciples aske Christ this queftion; Mafter (fay they) who shall bee the greatest in the Kingdome of God? Our Saviour takes a little childe, and fets him up amongst them, and faith, Except you bee converted as one of these little Children, you shall not enter into the King dome of GOD, The meaning is this, I fee there is a pride arifing in your hearts, you are looking after great thinges for your selves, this ariseth of a selfe-conceipt you have:

A Christians dayly worke to reforme his heare.

Math. 18.

have, I tell you (faith hee) Except you convert from this evill, except you turne your felves from ir, except you become as this childe, and emptie your felves of this pride, and become humble, as this childe, become little in your owneeyes, as this childe is, you shall not enter into the kingdome of Heaven. So that the meaning of it is this; that aman who is found-hearted, hee is still following hard, hee is still making his heart perfect from day to day, hee is still turning to GOD againe and againe, as it is fayd, Lam. 3.40. Let us fearch and try our wayes, and turne againe to the Lord: that is, it is his constant worke : My Beloved, this is the nature of a mans heart, still there is something or other arifing amiffe in it, as you fee weedes in a Field. As it is with a cornefield, except you weed it, and tillit, and plowit, and manure it, and never give it over, it will bee overgrowne with weedes, and wax Fallow againe, and not bee fit to beare Corne with any constancie; so it is with our hearts, except wee still plow them, and weed them, and watch over them, they will bee readie to grow fallow, they will bee ready to bee overgrowne: therefore I fay, it is the propertie of a man that is perfett hee is still returning, and making up the breaches and defects, as we fee, 2 loh. 1 lohus, 8. Let us looke to our felves, that wee lofe not the things that wee have wrought, but that wee may receive a full reward: Marke, let us looke to our felves, that wee lofe not the things wee have wrought, as if he should fay even those that are perfett, that are found hearted, there is this property

Lam.; 40

Simile.

in

Reve.3.11.

in them, though hee deliver it by way of exhortation, yetit is a property that is never separate from them) they still looke to themselves, that they lose not the things they have wrought: and see, my Beloved, there is great reason for it, for a man may loofe all that hee hath wrought, hee may lofe his reward altogether, as you fee, Rev. 3. 11. Take heed, hold that thou halt, left another takethy crown. You know, Isalh went farre, and fo did tehn, and fo did those Israelites in the Wildernesse, and yet they loft their reward, for not looking to them. selves: butthis is for those that may fall quitea. way: But for the elect, that can never fall quite away, this diligence is required, and is properto them, they still looke to themselves, least they lose that which they have wrought, least they should not receive a full reward: for, though they cannot lofe their reward altogether, yet they may lose a part of their reward; (as you see, David did, because hee did not looke narrowly to himselfe, he did not follow hard to the marke, for in some things they may faile, though it bee their propertieto looketothemselves; that I expresse to you by the way : I fay, part of their reward they may lofe, for the sword departed not from his House:) If, like those builders, 2. Cor. 3, Tou build hay and flubble, you shall bee faved, (it your hearts bee upright) yet as by fire that is, you shall bee scorched by the fire, it shall have some impression upon you, fomething or other upon your name, or fome other judgement; somewhat you shall have;

but this is their propertie, They looke to them felves,

man loseth all, a Chriflian may lose a pair of his reward.

A wicked

2 Cor 3.

that

that they lose not the things they have wrought, but that they may receive a full reward . For still they are apt to fall backe from the degree they have atrained . And againe, the finfull lusts they thought they had mortified, are ready to returne: now be that is perfect, is thus minded, he not onely aymes at the utmost, but from day to day, hee makes up the defects that hee findes in his heart, and againe, laboursto bring downe, and to mortifiethose lusts that are renewed, and beginne to gather a new strength, and to bud forth again; this is their propertie : 10, I fay, if thou wouldest know whether thou be perfect, marke what thy ayme is, whether thou ayme at the atmost degree of holinesse, or whether thouser limits to thy selfe; and likewise whetherthy constant course beeto make thy heart perfect with God from day-to day, and to walke exactly with him; whether thou bee carefull to husbandthy timesthat thou mayest have leisure to docit: for, my beloved, a man cannot do a thing exactly, except hee have time to docitin: And therefore, Ephel: 5, Walke exactly, not as fooles. but as wife, redeeming the time . As if hee should fay, if you would walk exactly, redeeme the time, itis your wisedome, for else you lose all your labour: walkeesactly, and not as fooles; forelfe you had as good doe nothing at all, bee fo farre wife, that you doe not lose the things you worke; and to doe this, redeeme the time that you may have leifure to docit: I fay, confider whether you bee willing to to husband time, to gaine fo much leifure from your other calling and affaires, that vou

Reaf. 1.

Reaf. 2.

Eph. 5. 15.

you can spend time to search your hearts, in trying your wayes, in setting all things straight within you, that you may walke perfectly with God from day to day. So much for this property like wife, So many as are perfect les them be like minded.

s. Property It is a whole heart. Ier. 3.10.

ler.3.10.

Hof. 7. 14.

Whole heart what it is.

The next property of this perfectnesse of heart, you shall finde in those two places compared toge. ther, lere. 3. 10. They have not returned to me with their whole heart, but fainedly: if you compare that with Hofes 7.14. the Lord their complaines, though they did returne and sandifie a Fast, and did seeke him very devoutly, faith hee; Toureturn not to the most High, but against mee have you rebel. led. The meaning of both places is this; They have not fought mee with their whole heart, but feinedly, the word feinedly, shewes, that by whole heart, hee meanes there, a true heart : So that, as you would judge now of an unfound-hearted friend, you fay, he is not perfect, hee is not found, hee is nottrue, when his actions carry a fnew and appearance of love, and his heart doth not answer it? There is a difforuncy between the appearance hee makes, and his heart: His heart is knowne by this, hee loves not the person of his friend: Hee may observe him, for some other respects, but his person heedoth not inwardly respect: So if a man would know whether his heart bee perfect with God, let him confider whether hee doe not as fallehearted men are wontto doe, that observe other men ont of respects, because they see those parties have power to doethem good or hurt, therefore they are diligent to observe them, as the Apostle faith,

faith, They have the perfons of money admiration because of advantage: That is, they have them in admiration, they are very obsequious to them, ready to doe them offices of friendship; But it is for their owne advantage, not because they love their friends, they are not affected to their persons. Contrary to that is singlenesse of heart, when wee love not in the word onely, but indeed and in truth: when wee love with a pure love, such a man, wee say, comes to bee perfect with his friend: and so it is in this case, when a man lookes on God, as one that hath power to do him good or evill, as onethat hath power to advance him, or cast him downe, and out of these respeas hee serves him and obeyes him, and will do many thinges for his fake; but yet heedoth not ferve him with a fingle heart; that is, he doth not inwardly love the person of God, he doth not look on him as hee is separate from all punishments and rewards, as he is sequestred from all such respects, fo as to bee hearty to him.

This was the fault of the leves; faith hee, they returned againe, but to whom was it? to their Corne, to their oyle, and not to the most High: they returned, and were very devout to keepe the Fast, ready to heare, but against mee they rebelled. The meaning of it is this; the leves returned to the Lord, they were carefull to please him, but it was because they defired freedome from the famine and warre, and other calamities; and therefore they served the Lord, but they did not say hold on God himselfe, upon the graces and comforts of

Valound men leeke not God for himself

hard see

.2:12. m.d

the

1 Tim. 6.

the Spirit, upon Eternall life, thefe were not the things they did inwardly respect, and therefore God himselfe they loved not, to him they did not returne, (as you shall see, because I will use that expression of laying hold on God, and on Ecernall life, I Tim. 6.) when the Apostle had spoke there of divers men that are contentious, hee puts thefe two properties together, they are exceeding contentious and covetous, they reckon gaine godline ffe, but theu, faith he, do not fo; but fight the good fight of faith: do not contend with such a kinde of contention, and in fuch a manner as they doe: and againe, faith hee, when they lay hold on wealth and preferment, and on fuch advantages, doe thou lay hold upon eternall life. I say, this was the case of the Ienes, they laide hold on such benefits as a carnall man is capable of, fuch as indeed they conceived to come from the Lords hands onely, and therefore they returned unto him, but they did not lay hold upon Ged himselte, upon eternalllife, upon the spiritual priviledges, and promises of grace, and therefore they returned to him but feinedly; that is, they did not feekethe face of God, that which is required, 2 Chron. 7.14. If my people humble themselves and seeke my face : that is, feeke my presence: this they did not.

Chro.7.

A foundhearted manfeekes the Lord himfelfe.

Now with those that have found hearts, it is not so, but they seeke the Lord himselfe, they are thus minded, that if they may have the Lord himselfe, though they be stripped of all things else, they do not much heed it, though they passe throughevill report, though they lose their estates, let them

be

be put into what condition they can bee, yet they are content to have the Lord alone for their portion, forthey looke on him as an exceeding great reward: as long as they may have his love, as long as they may have him though alone, they care for nothing elfe: thus they are affected. When God puts them to it, as you fee Naomi put Ruth and her other daughter toit, faith shee, Wilt thou goe with mee? I have nothing for thee, Gods hand is gone out against me, I have no more sonnesin my wombe; or if I had, thou wouldest never stay till they were of age: When they were put to it thus, one daughter forfooke her, namely, orpah, and returned backeto her people; But Ruth gave her thisanswer, Bee it so, yet whither thou goeft, I will goe, I will dwell wherethou dwelleft, I will never for sake thee: So it is with the Saints, they choose the Lord, though alone, they cleave to him alone, they reckonit reward enough, if they may have him, as you fee Abraham did, as God faid to him, I my felfe will be thy exceeding great reward : hee would not fo much as take anything from the King of Sodome, Why? Because, saith he, it shall never bee faid that hee hath made Abraham rich: God alone shall make mee rich, hee is reward enough, hee is All-Inflicient, I will not take any of thesethings in with him: All the Saints are thus minded, they are contented with GOD alone. because they looke on him as an All sufficient reward, they have a good opinion of him, and therefore they forfike him not; whereas others have beene in admiration of him, but for advan-

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tage,

Hofe2 7.

tage, when they have gotten what they would have, and are deliveted from what they feare, they flatt aside like a broken Bow. Hosea.7. (the place before named,) as you see Ieroboam, 2 Chro. 22.1. Saith the Text the Lord helped him till hee was strong, and when he was strong, he and all Israel departed from following the Lord.

2 Chro.16.

And fo Vzzish, 2 Chro. 26, It is said, the Lord helped him till he was mighty, and what then? When hee had gotten what hee would have, his heart was lifted up to his destruction: That is, hee served God, as it were, a slippery tricke; then hee departed from him, when he had gotten what hee defired, which was a signe hee did not returne to the Lord, or that he did serve him with his whole heart, but seinedly, he did not seeke the Lord himselfe; he did not seeke his face and presence.

Vnfound menthink well of God by fits,

And the ground of all this is, because they have no constant fixed good opinion of God, but they thinke well of God for fits and for times, as we fee the If relites did; They would follow God for fuch a time in the wilderneffe, after hee had refreshed them, and delivered them, but as foone as new trouble came, when they wanted bread, and water, and fleth, prefently they murmured again, and grew discontented. And so leram King of Ifrael, when hee was preffed with f mine, faith he, I will wayt no longer upon the Lord, but he would needs take away Elishas head, the Man of God, that exhorted him to wayte on God. Thus it is with men, the have no constant good opinion of God; But it is not fo with the Sain's, They have

have knowne the Lord himselfe, be bath shewed his bis owne selfe to them, that good opinion they have of him is fixed and established; it is the Lord himselfe that hath taught it them, and that which they have been confirmed in by long experience, and therefore they will never for sake him, nor part from him; it is he himselfe whom they have chosen. And this is the next difference between an unsound hearted man, and hee that hath a perfect heart, that hee seekes the Lord himselfe, his heart is perfect with him, when another returnes not to the most High, but remaines to serve him for other ends, and for other respects; but against the Lord himselfe, when hee hathserved his turne, hee is ready to rebell.

The next propertie you shall find, ICW. 2.6. Howbeit we fpeake wifedome to those that are perfect, not the wifedome of this world, or of the princes of this world, but the wifedome of Godina my ftery, even the bidden wisedome that God bath ordained before the Worldto our glory. Here is another property the Holy Ghoft fets downe of a perfect hearted-man; the Apostle when heefaid, I come not among you with the excellency of wifedome, or the words of man, but my ayme is, my defire is, asto know Christ crucified alone, fo to teach nothing elfe to you, and to preach to you in the plaine evidence of the Spirit, and of power, where it might bee objected, I but, Paul, every man thinkes not fo, many men thinke you would doe better, if you would preach as othermen doe, and be curious and quaint of Oratory : faith

6. Propertie, Hee accounteth the Golpel wiledome, 1. Cor. 2.6

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hee, these things, as I deliver them, whatsoever they may seeme to other men, yet to those that are perfect, they seeme wisedome, though others may despite it, and reckon it foolishnes, yet to the perfect it is wisdome. So that I gather hence a perfect man in this is distinguished from another that is not sound-hearted, that hee hath eyes to see the wisdome of the holy Ghost hee knowes wisedome.

Aman meerly naturall is an imperfect man.

Nowa perfect manisthere fo called, in opposition to him that is onely animalis, that hath onely a reasonable soule and no more; for that is the word, the same word that is used in another place of this Chapter, the naturall man, it is translated, but the word in the originall, fignifies a man that hath onely naturallabilities, and endowments, and naturall perfections, fuch a man is reckoned an imperfed man, amanthatis not found. But faith the Apostle to a manthat is perfect, that is to a man that hath, besides the strength of naturall gifts, the fandifying Spirit that enlighteneth bim. that the Spirit of God possesseth and informes his foule, it joynes with his foule, it is dwelling in him, fuch a one is a perfect man, faith hee, and you shall know him by this, hee discernes the wisedome of God, hee judgeth aright of it : fother, my Beloved, the meaning of it is this, there is a certaine wisedome of GOD, there are certaine thinges that no naturall man in the world reaches or relishes: take the hypocrite, that goes the fartheft in profession of holinesse, even as farre as the fecond or third ground, even as farre as those, Hebr.

of the powers of the world to some, yet this wiscdome that we speake of here (we speak the wisedome of God) consists of such things as they never knew; Certaine things that the most knowing Man that lives in the Church of God, that is not regenerate, can never know them, as he saith, ver. 9. Such as eye never saw, &c. signifying thus much, the eye and the eare are the senses by which knowledge is gathered, yet Mans eye never saw, and his eare never heard, &c. and his heart, that is more active than either of them, never understood them.

You will say, What are these things? They are expressed by divers names in this Chapter; They are called the wisedome of God, they are called the wisedome of GoD, they are called the wisedome of GoD hid in a Mysterie, the deepe things of GOD, the things of the Spirit of God, the things that are given us of God for our glory: Beloved, these are things that no unsound-hearted man didever sound; And therefore I will bee bold to say to you, if ever you knew these things, if ever you reckoned these things wildome, certainely your hearts are perfect, you are not meere naturall men, but you have received the Spirit of God, that is, the sanctifying and enlightning Spirit of God.

But you will fay, How can it bee, that a naturall

Beloved, Isay, it may beevery well: for they are things that no Minister in the World can teach you; wee may propound them to you, and you may heare them seven yeares and seven;

ven; knoweth not the things of

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you may reade the very fame things in the Scriptures, and in other Bookes, athousand times over, and yet, for all this, not understandthem : It is the wisedome of God in a Mysteric, and they are the deepe things of God: As a man may looke on a Trade, and never see the mysterie of it, hee may looke on artificiall thinges, pictures, or any thing elfe, and yet not feethe Art by which they are made, as a man may looke on a letter, and yet not understand the sense, something there is that he fees, and fomething that he fees not, nor it enters not into his heart; (and therefore it is fayd, feeing they fee not; which argueth that there is something, that they fee.) Thus there are some things, there is a wisedome of God, that an unfound-hearted man can never know, it can never enter into his heart. which wisedome therefore if thou hast, certainely thou art a perfed man.

Queft.

Anfw.

You will fay, How shall a man know whether heeknow this wisedome or no, whether hee thus-

judge of the wayes of God?

I answer, You shall know whether the wisdome you have, bee such as belongs to perfect men, or no, by these foure things, which I will deliver di-

stinaly unto you.

Foure markes whereby te know this wifedome. 1 . It hum bleth a Christian,

First, You shall finde this, that when this knowledge is discovered to a man, it exceedingly humbles him, all other knowledge doth not fo, it rather puffes him up : But this brings a man exceedingly out of conceit with himselfe, it makes him to stand amazed at himselfe, that is the propertie of this wisedome, which shewes

it felfe to bee perfed : and the reason is , because it is a fanctified discovering wildome, a wisdome, which that Spirit that gives it, enables him to make this use of, that hee useth it as a Lanthorne to his feet, as a light to discover the crookednesse of his wayes, to finde out the defects, to which hee is fubject, both in his heart, and in hisconversation; therefore this wisedome discovers him, and opens him to himselfe; whereas the knowledge of any naturall man, or that any hypocrite hath in the world befides, opens him not to himselfe properly, but rather lifts him up, hee ufeth it to reprove others, hee ufeth it for other purpose, hee holds it as a light to other mens feet, hee makes not this use of it, to search the infide of his owne heart, hee fearcheth not every defect and cranny of his foule with it, and he findes not out himfelfe what heee is. Therefore you fee, as soone as they have beene enlightened with this wisedome, (Paul and others) how they were confounded in themselves, how unworthily they thought of themselves. That is the first property of this wisedometo humble.

Another propertie is, Hee that hath that wifedome revealed to him, that iis proper onely to the perfett, those things that hee knowes, hee knowes he eught them as he ought to know them; whereas an other man, though hee know exceeding much yet hee knowes nothing as hee ought to-know, as we fee, 1 Cor. 8. 2. Hee that thinkes bee knowes any thing knows nothing yet as be ought to know is, faith the Apostle, he knowes not sinne as he ought to know it,

3. Hee knowes things as

1 Cor. 8,3.

hee

An unfound man though he know much, knowethit not as hee ought.

hee knowes not the promifes of grace, hee knowes not eternallife. he knowes not thefe as hee ought to know them : for did he hee would be wrought upon by them, if hee did know God as hee onght, hee would teare God withall his beart, and with all his foule, and withall his ftrength; fo, if hee did know finne as hee ought, hee would make it his chiefe forrow, hee would abhorre it, hee would not come neere it, hee would cleanfe himselfe from ir, hee would flye from it, as from a Serpent, upon all occasions: So, did heeknow remission of sinnes, hee would not esteeme so lightly of it as hee doth, but hee would feeke it earnestly, even as a condemned man doth his Pardon. So that is the difference; they know not these thinges as they ought to know them; for, Beloved, this is to bee observed, when any man is converted to GOD by the revelation of this wiledome, heedoth not alwayes knownew thinges, hee hath not new thinges revealed unto him, more than hee knew before, but the fame things hee knowes now as hee ought to know; whereas before, though hee knew them, hee knew them not as hee ought to know them: hee never knew finne what it was, he never knew what grace was, all those promises and threatnings, all that wifedome of God revealed in the booke of God. in the holy fcriptures, he never knew it as he ought, therefore it is not profitable to him', to bring him home, and worke a change. This is the fecond difference, towarde trages

Conversion is wrought by knowing things otherwise than we did before.

3 He difcernes things that differ.

Thirdly; Wisedome to the perfect, is fuch wise-

wisedome as enables him to distinguish of things that differ, hee is able to difcerne betweene good and evill, as you shall see an expression of it, Heb. 5. but frong meate belongs to thefe that are perfect : (for fo it ought to bee translated, and foit is in the Originall) the old Translation, by resson of cuflome , and the new, by reafan of wfe : bur peither is fo full as the Originall, by reason of babit, in re-fped that they bave their senses exercised to discenn both good and evil : that is, hee that hath this true wisedome, hee hath such a diffinguishing faculty, that as the tafte discernes of meate, or, as a man that is accustomed to taste Wine, can easily difcerne betweene good and bad, fo, (not by meere custome, as other men have it, but) by a certaine wisedome that is infused into you, you are able to discerne betweene good and evill, even as the fenses doe: (for that is the scope of the place.) Asthe senses discerne between colour and colour, betweene tafte and tafte, fo there is an abilitie in out. these that are perfect, to discerne betweene good and evill: fo that, take such a man to whom this wisedome is revealed, you shall finde suchan apenesse in him to discerne betweene good and evill; thatis, hee knowes the voyce of the Shepheard. heeknowes and difcernes betweene that which is good, and that which is counterfeit, he knows morall goods and evils, what is to bee chofen, and what to be refused : this hee knowes, such a dilinguishing taculty he hath, this is proper to those that are perfect; the like you hall have expressed, Rem. Rom. 12.3. 12. brevenewed in the firit of your minde, that you

Simile.

may differne the good will of God : that is, that you may diftinguish between the good will that istruely perfect, and that which is not his will: This property will follow a mind that is renewed, hee will be able to discerne what another cannot.

4. His indgement is changed.

Simile.

Laftly, that I may conclude: Hee to whom this wisedome is revealed, he that is perfect, there is a wondrous change in his judgement: that which before feemed foolishnesse to him, now he reckons it to bee true wisedome: and that which before was the greatest wisedome, now it appeares to be foolishnesse: as a Childe, when hee is growne to yeares, and is perfect; the things that before hee magnified, now he difregards them: and thethings that before he made no account of, now they are prized and esteemed: such a difference there is, fuch a change in the judgement, when once this wisedome is revealed. So it is in other thinges: take ayoung beginner in any thing, a young Scholler, hee judgeth otherwise of the exercise of what heelearnes, than when hee is growne to maturitie: as wee fee, a man that is unacquainted with Musicke, that hath not skill in it, the common tunes like him beft; but when hee growes a skilfull Musitian, hee cares not for them; those that have more perfect Musicke in them, those hee regards when hee hath a more skilfull eare: fo, that is the meaning of the Apolle, wee fpeake wisedome to those that are perfett, as if hee should fay, they are able to difcerne things, their judgement is another kinde of judgement than yours is, or than their owne was before; that which they

they could finde no relish in, no taste, when they are perfect once, they finde a more excellent use in it then others: so that this change of judgement, judging otherwise both of the persons and of the things, argues they are perfect. And this is the last signe that I will now name to you, of this property here spoken of, Wespeak wisdeme to those that are perfect: that is, it is the property of those that

it is the property of those that is, are perfect, to reckon that wisedome to be wise-dome indeed.

So much shall serve for this time.

FINIS.

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THE NINTH SERMON.

GENESIS 17.1.

Walke before me, and be thou perfel.



Efore wee delivered to you certaine properties or adjuncts, which are not disjoyned from this fincerity or integrity of heart: That which wee have now to doe, is to shew you the effects of it, what opera-

Effects of fincerity. 1. It exalteth God. tion it hath in the heart.

First, you shall finde this to bee one proper effect of it, that it teacheth a man to exalt GoD in all his wayes, to lift up God in all his wayes, above himselfe, above his owne ends, above any thing that tends to his owne happinesse: for indeed herein is sincerity of heart seene, when a man prefers God himselfe in all things: for hollownesse and unsoundnesse of heart is in this, when one

VPRIGHTNES.

prefers himselfe before God : it is a sure rule, and it is practifed by all the Saints, which you have, Pfal. 148. 13. Thy Name, O Lord, (faith the Prophet there) is onely to bee exalted, The meaning Pial, 142. is this, when a man hath any businesse to do, when he hath any defigne or project in his thoughts, hee is not to thinke how hee shall advance himselfe, or any end of hisown, but (faith he) O Lord thy Name onely, thy Name onely is to bee exalted. Such an expression you shall finde, Prov. 4.8. speaking of wisedome and describing the fincerity of their hearts that fought it: it is expressed by this phrase, Exalt ber, and shee Shall exalt thee: that is, looke not to thy felfe, to the way that thine owne heart shall suggest to thee: but what way wisedome and godlinesse shall propound, exalt and preferre those wayes before thine owne, and ler wisedome alone for exalting of thee, take thou no care for that, exalt her: And it is a phrase frequently used in the Scriptures, that God is to bee exalted, to bee lift up: the meaning of it isthis: as when a man takes another and fees him upon his shoulders, that hee onely might bee preeminent that hee onely might appeare, and be exposed toview, and himselfe stand in the crowd, and not bee scene: so when a man exalts GOD in all his wayes, that hee may have advancement, and honour, and precheminence, though himfelfe appeares to be no body: this is to exalt God, and this is the proper effect of fincerity & integrity of heart.
Another man whose heart is not found howsoever he may exalt God in many things, he may exalt him

Prov.4.3.

1.In matter of prohim in many Commandements, he may feeme to feeke him, and to feeke him diligently, yet he doth all in fuch manner, that hee may exalt himselfe, and his owneends above the Lord: you shall best fee it in particulars.

Inflances of men exalting themselves

The Pharifees did many good workes, (faiththe Text) they did them to be seene of men : that is, they had an eye to themselves, that themselves might bee exalted in what they did, that they might bee seene, that they might bee heard: And so lehu, though hee were employed in an honovrable fervice and hedid it diligently, which was to avenge the quarrell of God against the house of Ahab, and fo did it, that hee went through with his worke; yet hee had an eye upon himselfe all the while: Come and see, (saith hee) my zeale for the Lord of Hofts, &c. asifhe should say, indeed, I do all this for God; but he secretly intimates in his speech, before hee was a ware, that it was the appearance and preheminence of himfelfe that hee might have the praise of the zeale and diligence that he shewed in the worke, he exalted himselfe.

Ofmen exalting God.

Looke upon the Saints now, and you shall see a quite contrary disposition. Iohn Baptist takes this resolution to himselfe, saith hee, let mee even decrease, that is my condition, I am content to doe so, and let Iesus Christ increase; so hee bee exalted and honoured, I am content to decrease, I am content to wither in my honour and reputation which I have had, so the Lord may receive advantage by it: So likwise Paul is an excellent example, a Cor. 4. 5. saith hee, I doe not preach my selfe, but

2 Cor. 4.9

be Lord lefus, and my felfe your fervant for bis fake. I doe not preach my felfe, the meaning is this faith hee; in my preaching, my ayme is not that I might feeforth my felfe that men might looke on me, on my wir, on my learning, on my eloquence; no, faith hee, I defire that I might bee concealed as it were, that I might bee obscured and hidden in the World, and that Iefus Chrift might onely apgeare, that hee might bee feene; that thole that heare mee, may have their thoughts and affections carried to him alone; I am but a spokef-man, but a friend of the Bridegroome, I would have your affections bestowed on him, therefore I fer out him altogethers for his fake I am your fervant, and I carry my felfas a fervant, that stil my Master may have honour : This Paul did, and thus hee exalted the Lord. And fo Mofes, when the Spirit of God was poured upon many of the people; that they grew up to some ripenesse of gifts, and seemed to bee more equall with him, Mofes feemed to bee obscured by this meanes, in the opinion of Iofbush, who comes and tells him, Doeft thou not fee what these men doe! Moses answered againe, hee was very well contented; Sor God might have honour, that himselfe should bee somewharob. foured and leffened: Deefts best envie for my fake? And this is the disposition of all the Saints, that looke what Joab did in the cafe of Rabbah the Citie. when hee befieged it, and was ready to take it, bee fent to David, faying, comethou and befiege it, left the victory bee attributed unto mee, the fame the Saints are exceeding carefull of, that Gad

might ftill have the preheminence, that ftill, whatfoever victory they have, what foever worke they doe, it might be attributed to God, and not themfelves, this is their constant disposition to exalt him: Therefore you fee how jealous the Apostles were ofit, Atts 4.12. when there the people were ready to exalt them for the Miracle they had wrought, fay they, in some indignation, Why look you on us , as if wee by our godline fe had done the worke, to make this man whole? No, they fay, the Lord hatb done it, that hee might exalt his Sonne. They were carefull to preferre, and to exalt him: and herein indeed our fincerity confifts. This is an instance for matter of honour, that in any matter of credit, it is the disposition of those whose hearts are upright, who walke before God perfettly, to exalt the LORD, and to fet him above themselves.

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A&s.4.2.

So likewise it is in all matters of advantage, and profit: the heart of an upright man saith thus; so God and the Church may be gainers, it is no matter though I bee a loser, so God may have honour, and his people bee saved, and the worke goe on, and the Gospel may have freepassage, it is no matter what becomes of mee. You see this disposition was in Moses, and in Paul: saith Moses, Let my name beeblotted out of the Booke of life, let mee lose all my reward and recompence, so the Church of God may bee safe: and so Paul, though I bee separate from Christ, yet so the Church of the Lewes may bee safe, so Christ may bee honoured in their worshipping of him, and cleaving fast to him, it

is no matter; there is that scope in it. So likewise Ads 20.24. there is an excellent expression, faith the Apostle, Ipasse not, my life is not deareto mee, forbe ministration bee fulfilled, that I have received, to teffifiethe grace of God : that is, though I bee a lofer every way; though my life bee in danger and in hazzard, though many other afflictions may bee fall mee of divers kindes, I paffe not for them, fo the ministration may bee fulfilled, fo the Lord may bee exalted, fothe grace of God may bee teflified; I passe not, I heed it not, I regard it not: Whereas another man whose heart is not found and upright with God, faith thus within himfelfe; It is no matter though such a Church, though such a People, though fuch a Kingdome, or fuch a Nationperish, so I may be safe, so I may enjoy my coforts, my eafe, my profit, my liberty, this is in the heart of every naturall man: but a man whose heart is perfect with God, still exalts him, both in matters of credit, and likewise in matters of profit and advantage.

Last of all, in any matter of pleasure: He sindes his heart disposed after the same manner; he saith thus with himselfe; I care not though my owne desire and pleasure and ease bee crossed, so men may bee pleased in that which is good for edification; as wee see that disposition in Paul 1. Cor. 13. 23. saith hee, I please all men in all things, Saith hee, I have liberty to ease sless, and I defire to use that liberty, it is acceptable to mee as to any other; notwithstanding I will even deprive my self of that liberty, to please men: and not in this one-

Ads 20,24.

3. In mar.

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rers of pleasures.

1 Cor.13.

ly, but in all things elfe, and why? for, faith he, I feeke not my felfe, and my owne profit, but the profit of many, that they might bee faved; and that is the reason of it: And why did hee seeke the profit of many ! We fee in 31. Verfe bee gives this rule. Whether you eate or drinke, or . doe all to the glory of God, for this cause, faith hee, I doe not please my felfe, but others; I please other men in all things, because I would glorifie God: that is, in pleafing them, God is advanced, hee is preferredand exalted : therefore faith hee, I please not my felfe, but I please others in all chinges. So, I fay, that is onceffect, and the first that I name to you, that it is the property of fincerity and integritie of heart, to fet a man a worke to exalt God, to preferre God before himfelfe and all oc. easions.

2. Effect.
Nothing
moves 2
fincere man
but Gods
command.

Every na. turall man feeks himfelfe, Assecond effect arising from finceritie of heart; from this perfect nesses of heart, is this; here whose heart is perfect with God, you shall finde in him this disposition, that hee is not moved to his main actions ordinarily, but by verine of some command from God, if her have not some such motive, he stands still, and stirs not.

The ground of this is, because while a man seekes himselfe while a man is unsound-hearted, while hee is full of himselfe, (as every manistill hee bee regenerated, till his heart beechanged) come and tell such a man, informe him, and say to him, Sir, this will make for your profit, or this is your credit, this will be for your advantage, it presently moves him, and sets him a worke for

his

his end is to feeke himfelfe, but let his heart bee changed, and bec perfect with God; to feeke him, now motives drawn from these respects, do not so much worke upon him, buelet a Comandement come from God, let it bee thus presented to him; This is the will of God, this is for Gods glory , this hee will have performed by thee; these are the motives that worke upon him in the generall fashion and course of his life, other respects that are more prevalent with him before, they move him not now; but when they are fuggefted, as in formertime, hee stands still, asit were, as a Ship that is becalmed, that hath no winde to moveit : but when a Commandement comes from God, that command filles the Sailes, it filles the faculties of the foule, that moves it to and fro, that indeed is the ground that fets this man a worke; in all the actions; and in all the courses of his life, you shall feethat meraphorused, Col. 4. 12. (it is Epaphras prayentor the people, that Paul here expreffeth) Epaphras a servant of Chrift, encof you, saluteth you, and almaies firiwes for you in prayer, that you may fraud perfect and be filled in all the will of the Lord: Marke, this is the thing hee prayes for, that they might stand perfect : Why how should it bee knownethey were perfect? Saith hee, this is the effect it will produce, you shall bee filled in all the will of the Lord, that is as the word fignifieth in the Originall, when a man's filled with the Commandement, even as the Sayle of a Ship is filled with winder fo when a man findesthis difpolition in himselfe, chatthe principall motive, that which

Simile.

Col-4.12

ommani bar.

To bee filled with the will of God, what

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P[al.119.

Simile. To respect Gods Command what.

fets him awork upon all occasions, is some Commandement from God, and not felfe-respect, it is an argument that hee is perfect, that hee is filled with the will of the Lord: otherwise hee would fland ftillas a Ship, when the Sailes have no winde to drive them: this is an argument of perfect neffe and integritie of heart. The like expression you Shall finde, Pfal. 119.6. Then fhall I mot bee confounded, faith David, when I have refpett (marke the phrase: for it is the phrase that hee chooseth to expresse his fincerity by) when I have respect to thy Commandements. That is, faith hee, the time was, and it is with other men, that when a Commandement of God comes, they little regard it: if other motives come, which propound honour, credit, and advancement, and profit to themselves, those things they respect but faith hee herein is my fincerity feene, and upon that ground I defire I may not bee confounded; that I have now refped to thy Commandements, even as you fee, a manthat hath some principall friend, that bee regards above all the world befide, it may bee, when many others come and speake to him, and make fuite to him to have fomething done, he regards them not, but, if fuch a friend fpeakes, hee hath refpect to him: or asa fervant, if another man bid him goe, and bid him doe, hee flands fill but if his Masterscommand come once, bee goes about it presently: for hee hath respect unto him: this is Davids meaning: for faith hee, Lord I have respect to thy Commandements, other thinges move mee not fo much; but, if any Commandement come from thee, I have respect unto it, and I presently goe and execute it, and in this regard hee is sayd to bee a man after Gods owne heart, as wee see in the Ads 13.22. I have found, faith the Lord, a man after mine owne heart: that is a man sincere, of an upright heart, a man in whose heart is integritie and sinceritie, a man without guile; and hee proves it by this, saith hee, Hee will doe what sever I will: that is, if my will bee knowne to him that will hee doe, that is the thorive that leads him, that is the thing that stirres him upon all occasions: for that is the effect by which hee is described to bee a man after Gods owne heart hee will doe what soever I will.

Now Beloved, you may examine your felves

by this, whether you may have those effects that arise from sinceritie and integritie of heart; confider what moves you to every action. Certainly there is no man that goes about any businesse, but there is some motive that sets him a worke: Is it by vertue of the Commandement that thou goest about all thy occasions? Is it that that moves thee? Hast thou that respect to Gods Commandement; that when other Commandements come, thou regardest them little? but thou hast still an eye to that? as David saith, (which is an other expression of his sinceritie,) Other eyes waite on thee, as the eyes of the handmand wait on her Missers, that is, I am still looking to thee, to thy Word, to

thy Commandement; any becke or nod from thee moves mee, as the Mayd waites on her Mi ftris, to fee what her will is. This is the disposition Adris.

Pfal.131.

T.4

of

Gods Comond and our owne respects come togetherin many actions.

of all the Saints; and therefore take need of being deceived in this; Beloved, it falls out oft times that you shall finde them both implicated and involved together, (and therein commonly wee are deceived;) a Commandement-comes from God, and respects of our owne concurre : (mark it well, that I may take away this deceit) as for example, perhaps there is a service which the Lord himselfe commands, a man may bee very diligentin this worke, but, it may bee, there is not onely a Commandement of God to move him, but there is much applause, there is a certaine lustre, and fplendour that follows diligence in a good action, in some great businesse. Here now is a double motive; here is a Commandement from God; and withall there is credit and effeeme from mend As I fay of doing, fo likewife of fuffering, it may bee a man is to fuffer, and it is Gode will to have him fuffer, and hee fuffers for keeping of a good conscience, but withall, there is somewhat more mingled with it, there is efteeme from men : and fo for otheractions; diligence in a mans calling, it is true, is the Commandement of God, and the worke is the Lords, hee doth it for him, he ought to bee diligent, but withall there is profit and reputation followes it, there is advantage comes to himselfe, here, you see, there are more refpedsthanone; here is the Commandement of God, and other respects likewise: and so for the hearing the word, it is true, it is Gods Commandement to heare, and a man comes it may bee out of some respect to that Commandement, but

but withall, there may bee other respects mingled s a man may come to feed his understanding with new notions; with novelry, hee may come to feewile and learning or to know the humour and piricot the Preacher, other refrects may bee wires fill the Commobelgaim

Now (you will fay) how then shall a man know whether inberthe Commandement of God that moves him , if that bee the proper effect of ודל נס בופליו מה

finceritie?

Belovede it is cafe to know it by this; take a man whose heart is not found, whose heart is impure twho is impute towards the Lord , vand take out theother respects wand leave the naked Commandement alone and hee will fland ftill, hee moves pot let other respects bee tooke away, let the worke want the outmardiglory, and he flands full a hee gocs not about infodilinently: let the fuffering be letwestered from the praise of men, which accompanies it, let there bee nothing but a bare command, yea, suppose sometimes they incurre diferedit with metal as formetimes they doe, in fuffering, there is onely a maked Commandement to encourage them to it; I fay, if the heart bee unlound, it flands fill and moves not: but when the heart is upright, take away the Commandement, and leave the other respects, and it stands still on the other fide; by which you may know, that it is not respect to mens Comman. dements that moves a man, because when that is tooke out, when there is not the will of GOD fignified in it, when hee thinkes with himfelfe,

Quest.

Anfor. Howto know when wee are moved to actions by Gods command.

A tryall of finceritie.

this is not for Gods glory, I have no warrant from GOD to docit, though there bee other refpects to my owne credit and profit, the heart stands still as a Mill doth, when it hash no water, nor no winde to drive it. This is an argument of sinceritie, when still the Commandement movesit.

Queft.

But this objection may bee made; may not a man bee moved with other respects, may he not be moved with regard to credit and advancement that may follow upon the performance of good duties?

Anfw.
How other respectsbeside Gods
command
should
move us.

lanswer, theemay in the second place, he may not primarily bee moved with it, it is the Commandement that mult fet him on worke but when hee isupon the way, thefe respects may earry him on with more facilitie and alacricle: as a fervant that is commanded to goes journey, if there bee concurrence of other things, if hee have a good way, and good weather, and good company, and money in his purse, it is his advantage, hee doth it more willingly and cheerefully but if there bee none of thefe, it is enough that it is his Mafters businesse, that is enough to set him on worke. You know Paul had many hard taskes, when hee wentto Macedonia, and upon other occasions, you know what his entertainment was, and yet it was his Mafters worke, it was his Commandement: for it is a fure rule, that as wee ought to ule all Gods Ordinances, foslfo wee may use all Gods Arguments, It is an argumene that himselfe ufeth, that wee may have respect to the recompence, the

reward

reward of obe feare of God, and humility, is riches, and bonone, and life.

If you aske, But how shall a man know when he doth it thus in the first place, when he is moved

with the Commandement

lanswer, you hallknow it by this: A servant that feekes his Mafters profit altogether, with the neglect of his owne; it is an argument that hee ferves him not out of felfe-refpects, but that which hee is primarily moved with, is regard of his Maer. Indeed, bereis the difference: A fervant that trusts not his Master, so mannageth his businesse, as a Factor that fill hath an eye upon himselfe: for hee trofts not his Mafter: Another, that trufts hims that thickes thus with himselfe, my Matter is wife to observe, and is willing and able to recompence mee: That fervant lookes not to himfelfe and his owne ends, but hee doth his Masters busineffe faithfully, and hee cares not fo it may bee for his Masters advantage: For he loves his Mafter, and hee thinkes his owne good and prosperitie confiles more in his Masters, than in his own : This is that that moves him, and therefore, without respect to himselfe, hee serves him, hee doth his bufineffe taithfully, hee lookes what may bee for his Mafters advantage, and not for his owne. Somuch for this second effed.

A third effect that ariseth from this finceritie or integritie of heart; is to serve the Lord, to doe his will with all a mans might, to doe it exceeding diligently, not onely to have respect to his Commandements, but to doe it with all a mans might

Quef.

Answ.
How to
know whether wee
are moved
principally
with Gods
command.

3. Effect. He serveth God with all his might.

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and Brength : where man doth it remiffely, it is a figne hee doth it feinedly; when fie doth it diligently, it is a figne hee doth it with a perfett heart. A fervant when hee flubbers over his worke, and doth but eye-fervice, it is an argument that hee doth it not with his whole heart, but feinedly: For when hee doth it heartily, hee doth it painefully, hee dothit throughly; and exactly, and with all his fireight. The ground of it is this, because when a man doth any thing truely and in good earnest, when hee doth it for it selfe, hee doth it alway exceeding diligently, they are never dilioyned. When a man doth a thing for respect, hee doth it so farre as that respect requires, lo much diligence hecuseth, and no more. You may see it in other things, If a man have money but for his use, hee will seeke so much as will serve such a turne, and no more ; But if hee doe't for money it felfe, if hee love riches, hee will doe it with all his might, he fers himfelt to it with all his frength. You havean excellent place for the expression of thisin 1. Pet. 1.22. Saith the Apoftle, Seeing your hearts are purified to love one another without felning, feethat you love one another with a purcheart, fervently. The meaning is this, If a mans love bee fincere, without feining, If it bee with a pure heart, without respects, without disfimulation, this propertie it will have, you will love one another fervently. Beloved, thefe cannot bee difjoyned when one serves the Lord with a perfect heart, when his eye is upon him, when hee doth truft to him, without any other by respecte, hee will

1 Pet. 1.22.

Looking to God in that we do, makes us diligent. will doe it exceeding diligently. Therefore that expression you finde so oft in the Scriptures, Thou shall love the Lord thy God, with all thy soule, with all thy beart, and withall thy strength, it is not an expression of the degrees of love; That is not the sole scope of that place, but it is an expression of the sinceritie of a mans love; as if hee should say, herein is the sinceritie of a Mans love, this is an argument that a man loves God truely, and not for respects, when hee soves him with all his heart, and with all his might: It is so in all things; when you doe anything for it selfe, you will doe it with allyour might.

Befides, there is this further ground of it, you thill finde this, that when a Man doth a thing remiffely, and overly, and perfunctorily, it argues alway adjvided intention, it is an argument that the whole minde is not let on it, but that the intentionis diffracted, and bestowed on other things: Whence that common faying is , Hee that will be excellentin every thing, is foin nothing; because his intentions are divided. So, Beloved, you know this is the propertie of finceritie, to have a finele eye, to have the heart setupon one object, to looke to God alone; If a man doe fo the heart is fincere. and heer har lookes upon God alone, he must needs do it with all diligence: whenfoever a man mindes one thing, hee will doe it with all his might beeaufeall the faculties, the intentions, the thoughts and affections of the foule, they are then concentricall, and united, and drawne together in one point, they are fill running in one channell : And there-

The intention is divided, when things are doneremiffely. chooseth God alone, that saith thus with himselfe, I have but one Master to serve, I have but one to seare, I have but one to seare, I have but one to seare, I have God alone to looke to, my businesse is with him in Heaven, I thinke him to bee

(ufficient and an exceeding great reward : I fay, this resolution will alway accompany such a heart, that he serves him with all diligence: If there bee any worke of his to bee done, hee will doe it with all his might: For that is the disposition of a mans minde, when once he is able to fay, as David faith, Pf4. 73.4. One thing bave I defired of the Lord, and that will I feeke, to feethe beantie of the Lord, to live in bis Temple, dec. One thing have I defired. and that will I feek with all diligence: When a man defires but one thing, his minde will bee exceeding intent uponit; And therefore if you would findcout now what is a proper effect of finceritie, you shall findethis alway to bee in those, whose hearts are upright with God, that they give themselves up to his service; I say, they give themselves up to docit with all diligence: Therefore a man that faith thus, I hope my heart is upright with Ged, and yet you fee him exceeding bufie with other things, the worke of God hee doth but overly, hee flubbers it over, hee doth it negligent-

ly, as a fervant doth eye-fervice; but for bufineffes

of his owne, hee is exceeding intent upon them, hee is overwhelmed with them, in following pleafures, and divers lufts, his mind is exceeding much taken up in things of that kinde; I fay, hee doth but diffemble, when hee faith hee hath prepared

Pfal.71.4.

The intention of the control of the

Intention in a mans owneaffaires, and remiffenes in Gods a fign of impuritie.

his whole heart to feeke the Lord, that hee walks before him perfectly; ir cannot bee : a man whofe heart is upright, hath this disposition in him that his fpeeches, his choughts and his actions are still bufied about things that belong to the Kingdonie of God , holinefic is the element hee lives in , hee would fill bee doing fomething that tends that way, by his good will hee would bee doing nothing elfe: I fay, thus hee ferves the Lord, with all his might, and that is an argument hee hath a fincere and upright heart. You have a common faying, when a mandoth a thing exceeding dili-gently, he doth it for his life. Now a man whose heart is lipright, his opinion is changed of his own happineffe, of his life and fafetie: Whereas, before. heconceived it to confift in other things, now free knowes it wholy confifts in the favour of God . in pleafing him, and in enjoying of him; And therefore when he reckons his life to confift therein, he doth exceeding diligently whatfoever worke tends to him, and to his glory. This is the third effect that

ariseth from finceritie, and perfection of heart. A fourth effect is this a Man whole heart is entire and upright, and perfect with God, you that! finde him thus disposed, hee suffers every grace to have its perfed worke: That is a figne the heart is found, and entire, and perfect, when the graces of God are not reftrained, when they are not dammed and barred up, but are suffered to have their perfect worke: asit is faid of Patience, you shall fee that expression , Jam. 1. Det Patience Bave ber perfett worke. Rojoyce (faith the Apostlethere) [1am. 1. 2.3

ment of an upright

4 Bffcft Grace bath its perfed marke.

1. Patience

when

when you fall into trouble of divers fores, rejoyce,

knowing that the trying of your Faith brings forth Patience, and let Patience bave ber perfest worke, that you may be perfect and entire manting nothing. Where you lee, that this is put down, as an effect that arifeth from perfectnelle and integrity of heart, when we fuffer the graces of God (as Patience in particular) to have their perfect worke. Now patience is faid to have its perfect worke, when it endures all kindes of tryalls for that is the Cope of the Apoftle, Rejoyce (faith the Apo. (tle) when you fall into tryalls of divers forts: That is, tryals that concerne you in foule , and body, in name, and in flate, tryals of every fort, and every kinde: If patience be perfect, (and it will be perfed ifit beina heart that is perfed, and entire, it will have a perfect worke at will make us flay no where: So that patience hath; then its perfect worke, when it will fuffer any thing beg it death, bee it diffrace, bee it imprisonment, or povertie, beit loffe of friends, beit what it will be, afflictions of any kinde: Name all forts of trouble that you can devise, if Patience have a perfect worke, it will beare all of them. When the heart is found, then this Grace or any other hath a perfect worke: Therefore you fee men whose hearts are not found, Nature will make a stand somewhere : A man perhaps will beare many things for Religion, but if it come to death, there he shrinkes: A man willendure much, but if it come to difgrace, to discredit, to loffe of reputation , there patience

hath not a perfect worke: And therefore hegives

Patience its perfect work what.

An unfound man thrinkes in fome trials

over.

over. As patience its perfect worke is feene in fuffering, folikewife it is feene in doing, So you feethat expression, Hebr. 12. 1. Seeing wee have (neb a cloud of witneffes, (faith the Apoftle) let me runne the race with patience that is fet before w. The meaning of it is this ; If Patience have a perfect worke, it will carry you through the whole race to the journeyes end , but if otherwife, a Man will runne lo farre, or fo farre, But when hee meets with fuch a rub, with fuch a barre by the way, there hee will make a fland, when hee comes to thicke way, or to thorny way, or to rough way, there hee will not runne, And why? Because patience hathnot a perfect worke. Therefore, faith he, runne with patience the race that is fet before you.

So, a Mans heart is then entire, when every grace, (I instance now in this) bath his perfect worke.

If you object, But you fee sometimes Patience, even in the best of the Saints, hath not a perfect worke, but is sometimes interrupted; You see it was so in lob though he were a Man of anappright heart, (God bearesthat witnesse to him, hee was a just Man, one that seared God) and likewise this grace was perfect in him, (as that witnesse is given him, lames. 5. 11. Ton know the patience of lob) yet notwithstanding this, it seemed to be interrupted, it seemed not to have its perfect worke.

To this I answere: that it did not rife from the hollownesse of his heart, or the imperfection of the grace, but it ariseth many times from some other Heb. 12, 1,

Obia#.

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on the Saints graces arieth nother imperimental

Simile.

impediment, some other accident, from some distemper that may arise in the Soule, that sometimes may hinder even a perfect grate from having a perfect worke; as you see in the workes of nature, there may be a perfect Spring, and yet sometimes it may bee hindred from running by some outward impediment, in may some way or other be damned up: So it may be a perfect Drug, fit and aptenough to worke, and yet some impediments there may bee, that hinder it, and choake it, and dead the verthe of it for a time, but it is but for a fit, ordinarily, and in ordinary course, every grace will have its perfect worke.

a Faith hath its perfect worke.

Instance ; ... 25 2. 8 . 9.

Men may do much; and yet wantfaxing grace. Andas I fay of Patience, fo likewife you fee, in all other Graces, Ito give you another instance the fame the Apostle gives there of faith) Faith, when it ariseth, when it dwels in a heart that is entire, that is perfect, it hath a perfect worker Whenit is otherwise, it workes but imperfectly, and but by halfes, I will give you an experiment of it; you shall see two notable examples of it, one in Amaziab, 2 Chronic. 25. You shall finde there what worke Faith had in him : You fee in the 8. 9.10. Verses, Amaziah was to goe to warre against the Edomites, hee hyred one hundred thousand of Ifrael, which was halfe his Army to goe and affift him in battle there comes a Prophet from the Lord, and tells him, Amaziah know this the Lord is not with Ifrael, and therefore separate these men, and fend them home, if thou doe not; thou shalt fall before the enemy : For in the Lord there is power to helpe, or to cast downes Ams-

Amazish beloeved the Prophet a Sp that you fee, Faith had a great worke in him But, faith he I am not able to hyre any more. That is no matter, (faid the Propher) goe with those thou haft; and hee was content to doe fo, hee went on to the Battlejandin the next Verle, thee was encouraged to goe on . It was a great worke of faith to fend backe halfe his Army, and to goe on fo much encouraged notwithstanding, yet after in the same Chapter you shall find, though Faith went this farre in him, and carried him through fo difficult a case, yet it had not its perfect worke: Forimmediarely after hee had overcome the Edomises, hee fetup their Gods, and a Prophet comes and sells him, Amaziah, art then fo foolifh, to fet up the GODS of the Edomites, that were not able to deliver their owne people? Saith the text . Hae would Verfe 16. not bearken to the Prophet but bade bim cenfe, andale Prophet ceased. So you see Faith had a worke in him, and a great worke, but herein hee had anunfound hear, asitis faid, Verle 2. Hee walked before the LORD, in the way ofhis Fathers but wet with a perfect beart. And you shall find this very ftory, that I have now named brought in as an evidencethat his heart was not found, that his Faith had not a perfect worker So farre his Faith went. thus farre hee did by vertue of that Frith that hee 191 . . . most had, but a perfect worke his Faith had not. Andther example is in Rehoboam. 2 Chronic. 11. When the Kingdome was divided, and given to day. beam , and the tenne Tribes had made than defection from Rehobour , hee gathered abgenher!

Wickel

choro

ninefcore thouldnet fighting men, togoe up against Efrache Bur, faith the Text, The word of the Lord same to Shemaiab, a man of GOD, faying, Speake to Rebeboam the fonne of Solomon, King of Indah, and to all I fruel, and I udab, and Benjamin, Taying : Thus faiththe LORD You faill not got up to fight againft your brethren, return every Man to bu houfe : For this thing is done by mee. They obeyed therefore the word of the Lord, and returned from going against teraboam. You fee here a very great worke of Faith, that caused him to give over, to sit downe, to bee content to loofe fo great a part of his Kingdome, and tolooke no more after it . That, when he had an Army ready of valiant men, yet hee was consentto fit downe, though hee were a Man that was not found-hearred, yet Faith had thus farrea worke in him: And not onely for this time, but forebree yearesafter hee cleaved to the LORD, and ferved him in all things . And yet for all this, it had not its perfect worke, it carried him not thorow : For afterwards hee departed from the the LOED, in the way of his En hers but a CAOL

Wicked men may follow God for a time.

Rom,4: 19

This is a figne of an unfound heart, when Faith shall goe so farre, when it shall enable a man to doe many things, and yet for all this, it hath not its perfect worke. Wee see the contrary in Abrabian. Row. 4. 19. when he was put to it, when God had made him a promise, that he should be the Father of many Nations, saith the Text, bee was not week in the Fath. The meaning is, hee was not unfound, but was perfect in the Faith. What did he do? Howelid that appeare? Saith hee, he went thorow

thorow when the Lord came with fuch a promife; bee confidered not bis owne body that was dead; (for hee was a hundred yeeres old) nor hee confidered not the deadneffe of Sarahs wombe : but (faith he) bee betoeved that bee was able that had promifed. This is given as an evidence of the truth of his Faith thee made not a fland in fuch a difficult cafe: For hee was not unfound, but hee was perfect in the Faith. So likewife, when he came to offer his Sonne, herein the perfection of his faith was feen. And by this you may know whether your hearts be right, if you fuffer every grace to have its perfect worke, when your Faith doth not picke and choole, and take here a promise, and leave there another; Here to beleeve Gods threatning, another not to beleeve; Here to take hold on a Commandement, to beleeve that this is the will of God, in another case not to beleeve: For fo doing is a figne of an unfound

Chuling in waies, a note of unfound-

Objet.

If you objed, but faith many times hath not a perfect worke in the Saints, as Mofes at the waters of frife, faith the Text, bee fayled through unbeleefe: And againe, David when he fled from Sant to Achifb, weesee his Faith there had not its perfect worke: So likewise Peter, when the waves began to arife, to swell, and he beganne to finke, his Faith had not a perfect worke.

Tothis I answer, that Faith may have a perfect worke, that is, there may be an aprneffe in it, that ordinarily it goes through the worke though by fome accident it may be hindred : for (marke the

may beinterrupted .

Simile.

Faith of those) we see David shough hee failed at this time, yet ar other times he did not . No more did Mefes nor Peter, which is an argument that it role not from unfoundnesse, from bollownelle of the grace, or of their hearts, but from fome interveniall impediment, fome-paffion:asit was a pathon in Mofes, he was diffempered : and foit was a feare, a milt that was cast before the eyes of Peter at that time. Now you know aiman may be faid to have a perfect eye; and yet anfor all that, in a mift he may not becable toile as at other times; and a man may be faid to have a perfect hand, and yet afit of a Palfie may make it shake, and make it unfit for anything : So aman may have a perfect talle, able to diftinguish one thing from another, yet when hoo is in an Ague, infuch a fit he takes things amiffe, things that are wholfome, feeme bitter to him; So in the graces of the Spirit, there may be foresimes much imperfection admitted when a man is in the miff. when hee is in the fit, when some distemper, some passion or affection, hath overcast and overclouded the Soule, as it were, and possessed the palates Thefe defects may be, and yet the grace may be perfect. But you shall know it by this: ordinarily it is not fo, it is but by accident; and therefore it. comes to passe but now and then.

And as wee fay of the grace of Faith, fo (to give you another instance) Truth or the knowledg of the truth this great grace, if the heart be found will have a perfect worke; it will goe thorow, it will not make a stand here and there, as it doth in

thofe

3 Knowledge of the truth hach its perfect worke in a perfect heart.

those that are unfound, as you see, Rom. 1. 18 it is given there as a figne of an unrighteous man, when they withhold the truth inumight confnes, that is, who the truth is not suffered to have a perfed worke; When there is truth, and they fuffer it perhaps to informe their understanding, but they suffer it to goe no further; When they fuffer it not to walke abroad into all the corners of the Soule, into all the inward roomes ofit; Or, if they do that, yet they fuffer it not to come into the outward Courts of their conversation, it is a signe that this grace hath not a perfed worke, but is restrained : And fuch an expression you shall find. 2 Peter 3. 5. This they willingly know not ; (marke) that the Heavens were of old &c. Hee speakes there of certaine Atheists, that were mockers and despisers, that were ready to fay, Where is the promise of his comming? Doenotal things continue a like, fince the time of our Fathers? The Apostle answers them thus; Sairh hee, they have truth in them, there is light enough, God hath borne witnesse to himselfe in their owne consciences; There are many things that they might object against these temptations of Atheime: But, faith hee, they willingly will not know them, That is, they will not take them into confideration, as if hee should say, their wil because they will not bee troubled, because they will live loosely, fuffers them not to derfland, and to enquite into these things, tharthey might know them. These things they willingly know not So, Beloved, it is an argument that the knowledge of God, and the knowledge!

Rom. 1. 18

1 Pet.3.5.

ledge of the Truth hath not a perfect worke, when there is something that a man willingly will not know, when a man thall winke with his eyes, as it is said, Matth. 13, 15. They winke with their eyes, that they might not under hand mith them hearts, and be converted, that I found heale them.

Mas. 12.15

hearts, and be converted, that I hould heale them. They winke with their eyes That is, when the light thinesto them, they will not fee it, When the conscience suggests something, when there is fo me what intimated, and whilpered to the hearts of men, their will runnes a loofe course; Thereforethey will not fuffer their understanding to be informed, they will not fee all the light; Whereas a man whose heart is perfect, if the light begin to appeare, if hee fee it thorow a crevis, hee opens the windowes of his Soule, and lets it in, even into every corner of it; And the ground is, because his heart is found, be defires to make his heart perfect, he is not willing to spareit in any thing, hedefires not there should bee any exempt place in his heart, or in his life, or any of his courses, for hee fees, Hee that doth evill comes not to the light, Joh. 3.21. but he that loves the truth hee whose heart is found: that is not an hypocrite, hee comes to the light, hee comes to be enlightned in what hee doth, Hee comes to the light, that his deeds might be made manifest; that is, that it might bee evident that his workes are according to Gods will; Hee defires not that the light should be kept off. This is another, instance. Patience will have her perfect worke, and the knowledge of the truth will have it's perfect worke

Toh.3.21.

worke : So may I fly of all other graces it Temperance will have its perfect worke, if the heart be fincere and found : That is, it will restraine every inordinate appetite, it will cause a man to forbeate every inordinate delight, every inordinate pleasures it will make him withdraw himselfe from excesse in every thing, in dier, in ports, rafe &c. So likewife Chaffitie, holineffe and pureneffe, incleanseth the heart from all kinde at uncleannesse, if it have it's perfect worke : It suffers none of that leaven to remaine in soule of body either : neither in the eye nor in the thought. This is another effect of an upright hears. of onethat is perfect with God, that every grace hath its perfect worke: And by this, thou mayeft know, whether thy heart be found or no.

I will adde but one more exceeding briefly , and fo conclude. This is a fifth effect that arifeth from in egritic, and fincerity of heart . It breedes in usa peaceable nesse and quietnesse of spirit, as you may fee, lames 2, witimo, But the wifedome that is from above, is first pure, and then peaceable gentle, eafie to be intreated, full of mercy, full of good fruit. The wifedome is first pure, and then peaceable. As if he fhould fay, The purity of wisedome, the perfeeneffe, the entireneffe, the finceritie which holy wisedome brings forth, it is seen in this effect. it will make the heart peaceable, it is first pure, and then peaceable. His meaning is, that peaceableneffe is an effect of the purenelle and entirepelle of the heart : So that, when any mans heart is perfect. with God, you shall finde this offed riling from it, that

The Spirit

Frowardneffe an effect of imparity that his heart is quiet, and humble, and gentle, and peaceable towards men; full of love, and of mercy and good fruits, and of good actions, and workes: but when the heart is impure, and unfound, and hollow, it is awkward, and froward, and contentious, and implacable towards men, they are not full of mercy, but full of wrath, they are not full of good fruits, and good workes and actions, but they are like the raging Sea, that eafts up mire and dirt upon those with whom they have to doe.

So that this is the effect of a pure heart; it breeds a quietnesse, a peaceablenesse of spirit; whereas the other brings forth tumult and turbulent disposition: they are tasse to be intreased, (to be handled) saith the Text; Whereas the others whose hearts are unsound, as David saith of the wicked,

they are as thornes, that they cannot easily be handled, a man cannot easily deale with them, they are not easily intreated. So, my beloved, this frowardnesse, this waspishnesse of spirit, this implacablenesse is a signe of an un-

found heart, of an impure heart, of a heart that is not perfect with the Lord: as you fee, the Devils are the most impure Spirits of any other, the most full of malice and of envy, and

revence of any other. Is is Christ, on the other fide, as hee had the most purcheart, so hee was the most gentle of all others, hee returned not

rebuke for rebuke, but bee was as a sheep before the shearers ere. Use a Wolfe or a Tygen never so kindly, they will bee still implacable and

greedy:

Note.

Simile.

greedy : use Sheepe never fo roughly , they will be mecke and gentle; fo it is with the Saints , because their hearts are pure : I fay , the ground of it is this, because an unsound heart breeds in it continually frong lufts, and eager defires I and eager defres are unycelding, and unruly, and that is the Lufts the cause of contention, and implacablenesse with causeofun men, whereas when the heart is cleanfed when it is pure and perfect, it is emptied of thefe ftrong and domineering lufts, it growes to a quietneffe of fpirit, to be quiet within, and when it is quiet within it will be peaceable towards others without. When it is quiet thus, the Spirit is ready to fee God, and to yeeld to God in his providence, in all unkindneffes, and in all the will dealings of men. a man is neither ready to murmur againft God, nor to fret against men : for quietnesse followes a pure heart, as unquiernesse, and awkwardnesse, and frowardneffe followes impurity and imperfection of heart. So much

quietneffe

FINIS:

fhall ferve for

.eids. 7 le latt cities in

Linis de

SINTROLES.

THE TENTH

GENESIS 17.1.

Walke before me, and be thou perfel, And I will make my Covenant betweene me and thee.



Will not repeat what hath been delivered, but come to that which remaines, and so proceed to the second Verse. The last effect therefore of this sinceritie, or integrity

of heart is, that which we find expressed, Matthew 5.8. Blessed are the pure in heart, for they shall see God. That is this ariseth alway as an inseparable effect of purenesse of heart, that it is able to see God, to see him here, and it shall see him face to face hereafter. When the heart is yet unsound and impure, it is not able to see him; but when a mans spirit is cleansed from that drosse, from that correspond, a man is growne pure and entire, and fauth-

Last effect of lincerity To see God,

Mat. 5.8:

faithfull, he is then able to see God, which before he could not doe, that is, hee is able to see God in his attributes, as Moses saw him that was invisible; that is, he saw in him more then hee could see in Pharaob, hee saw him in his power to recompence him; hee saw him' in his wrath, and terrible-nesseif hee had disobeyed him; hee saw him in his goodnesse, and mercy, and therefore he chose him rather than Pharaob or his sayour.

Againe, they are able to fee him in his workes as laceb did , asitis fayd of him, he was a plaine man, and he was able to fee the Lord, hee was able to fee him in the workes of his providence, hee was able to fee him when he got the goods of Laban ; faith hee, God bath tookethe goods from your Father, and hath given them to mee : it is his speech to his Wives: hee did see him, when hee met with Efan (faith the Text) he faw the face of God, when hee faw the face of Efan; hee faw him in his Cattell, and in his children that hee had gotten: these are the Cattell, and these are the Wives, and the children, and the heards that God of his goodnesse hath given mee: he was able to see God in all thefe; hee faw him in all his workes of providence and goodnesse : so likewise in all his chastifements. David faw God in the curfing of Shimei: It is the Lord that bids him doeit . And fo lob, he faw God, it is be that bath given, and hee that bath taken away, he overlooked those that were the immediate inftruments and dount to your as a

Thirdly, they faw him in his guidance and di-

1 In his attributes

aideT.

2 In his workes of providence

3. In hisgul, dance and direction,

lar-

lar, which way they are led by him, they are able to see which way hee would have them goe, upon all occasions, when others walke in darkenesse, and they see not the way that God would lead them.

4 In his Ordinances, Lastly, they see him in his Ordinances, they see God in the preaching of the word, they receive it not as the word of man, but, as it is indeede the Word of God: they see him in the Sacraments for they are able to discerne the Lords body, that is, they are able to see Christ crucified, to esteeme him, and to ser that price upon him as they ought and so they come prepared; this they are able to doe, because they are pure, but when the heart is yet unsound and impure, they are not able to see God cleerly; a fight and a knowledge they have but it is another kinde of knowledge. So much shall serve for this point.

And I will make my Covenant, &c.

Thesewords containe a further and a greater favour expressed to Abraham, than the former words doe: it was a great mercy to him, to expresse thus much to him, I am All-sufficient, I am able to helpe thee, I am thy exceeding great reward, I am able to bee a Sunne and a Shield unto thee, to fill thee with all comfort, and to deliver thee from all evill: but yet that which is here added, is a mercy of much higher nature (saith the Lord, I will make my Covenant betweene mee and thee; that is I will not onely tell thee what I am able to do.

I will not onely expresse to thee in generall that I will deale well with thee, that I have a willingnesseand ability to recompence thee, if thou walk before mee, and serve mee, and bee perfect but Iam willing to enter into covenant with thee, that is, I will binde my felfe, I will ingage my felfe, I will enter into bond as it were . I will not bee at liberty any more, I am willing even to Gen. 17-7. make a Covenant, a compact and agreement with thee: I will make my covenant between me and thee: that is the generall.

You shall finde it expressed more at large, Verse 7. Moreover I will establish my Covenant betweene mee and thee, and thy feed after thee, in their generations for an everlasting Covenant to be a GOD to thee, and tothy feed after thee : that is, as if hee should fay, First, I am willing not onely to make it with thee,

but with thy feed.

Secondly, I will not make a temporary Covenant, butan everlafting Covenant, there shall be a mutuallingagement betweene us, and it shall continue for ever, both to thy felfe and to thy postericie: in particular, it is added, I will multiplie thee exceedingly, that is but a branch of the Cove. nant, I will make thee a Father of many Nations, thou shalt have a Sonne, and his children shall grow in number as the flarres of heaven, and as the duft of the earth; that is but a particular : whence, this is the point that we have to observe.

Godenters into Covenant with all those that are faithfull.

For

Doct.
God enters
into Covenant with
all those
that are
faithfull.

For it was not with Abraham as hee was Abraham, but as he was a faithfull man: and therefore all the faithfull are reckoned to be the feede of Abraham. For the opening of this to you, which is one of the maine points in Divinitie; I will shew you these five things:

First What this Covenant is.

Secondly with whom it is made.

Thirdly, how wee shall know whether wee be in this Covenant with men.

Fourthly, what the breach of this Covenant is.

Lastly, the reasons why God is willing to make

Twofold covenant, 1.of Works 2.of Grace.

Thecondition of both Covenants

I What this Covenant is. You must know, that there is a double Covenant, there is a Covenant of Works, and a Covenant of Grace: The Covenant of workes runs in these termes Doe this and then Shalt live, and I will bethy God. This is the Covenant that was made with Adam; and the Covenant that is expressed by Mofes in the Morall Law, Doe this and live. The second is the Covenant of Grace, and that runsin these termes, Thou shalt believe, thou shalt take my Sonne for thy Lord, and thy Saviour, and thou shalt likewise receive the gift of righteousnesse, which was wrought by him, for anabsolution for thy finnes, for a reconciliation with mee, and thereupon thou shalt grow up in love and obedience towards mee and then I will be thy God, and thou shalt bee my people. This is the Covenant of grace, Then Shalt believe, and take my Sonne and accept of the gift of righteousnesse, and

will be thy God. The difference betweene them you shall find, a Cor. 3. where ye fhall fee 3. differences, to reduce them to those heads, I will not trouble you with particular places, left I stay too long upon them.

The first Covenant was a ministration of the Letter, that is, in the first Covenant, there was no more heard nor feene, but the naked Commandement it was written in Tables of Rone, and prefented to them, there went with it no aptneffe, no disposition to keepe it : they heard what the Law was, they faw what God required, but there was no more, and those that were declarers of it, were butthe Ministers of the Letter, and not of the Spirit .

Secondly, this Covenant, it brings onely a servile feare, and enmitie: for when a man looks vpon the Author of this Covenant, and hee heares no more but the Law, and what it requires: hee lookes upon God, as a hard Mafter, as an enemy : againe, hee looks upon his Law as a hard and cruell i aw, as a heavie voke, as an unfuportable bondage, and therefore he hates it, and wishes there were no such Law ; he runnes from ir, as a Bondflave runs from his Mafter, as farre as it is in his power. This is that which is faid, Gal. 4. Hagar gendretb to bondage, that is, the Covenant of Works begets bond-men, and dayes, and not formes and freemen; and likewife that Heb. 12. 18. faith the Apostle, You are not come to Mount Sinai, to the burning of fire, to Clouding to darkeneffe, to sempeft, to the found of Trampet, fo that Mofes himfelfe did quake and tremble

A threefold difference between the 1 Duffe rence_ The hell Covenant the minithration of the letter.

1 Diffe. rence. Ir breeds enmitie.

Gal. 4 23, Heb, 12,13 venant of works, it causeth in him a feare and an-

enmity, that is the a. difference.

3. Difference, The ministration of death 2 Cor.;

The third is That it is a ministration of death, as it is called, 2 Cor. 3. a ministration of death, that is, it propounds a curse to all those that doe not keepe it, and shewes no meanes to avoyd it: and therefore a man is affected to it, and to God the Author of it, as one is to an enemy that feeks his destruction; and therefore the ministration of it is faid to be the ministration of death. The reason of this is, not because there is any illin the Law, it is a ministration of the letter, it begets feare and enmitie, it is a ministration of death: I fay, this arifeth not from hence, that the Law of God is a cruell deadly Law: (for the Law is good) but it arifeth from the weakenesse, and the infirmitie of the flesh: As for example, if you would take a Potters Vessell, and dash it against the firme Wall, the reason why the Wallis the destruction of the Ueffell, is not any infirmity or weakeneffe in the Wall, for it is the excellency and vertue of the Wall to bee hard, it should be for butit is the weakenesse and tragilitie, and brittlenesse of the Veffell, and thence comes it to be broken afunder. and fo in this case, the reason why this Law or Co. venant of workes is a ministration of death, and of enmitieat is not because there is any imperfective on in the Law, it arifeth rather from the perfection of it butit is from the weakenedle of the fieth that is not able to keepethe Law ? it is the excellency of the Law, that it is fo perfect, that a man is not able

Simile.

able to keepe it rit arileth, I say, from the weaknes and infirmity of the flesh, that is not able to observe this Law.

Now on the other fide, as the Covenant of Works is thus, so you shall find that the Covenant of Grace.

First, is a ministration of the Spirit, and not of the letter.

Secondly, a ministration of love, not of enmitie; of freedome, not of bondage; it is a ministration of righteousnesse, as it is there called the ministration of righteousnesse, for if the ministration of condemnation were glorious, much more half the ministration of righteousnesse exceed in clore.

Thirdly, a ministration of life and justification, and not a ministration of death and condemnation. The ground of this, and how it is thus, we shall hew you, expressing to you the order how these depend,, and follow one upon the other: when a man hath looked upon the Covenant of works, and fee death in it lees a ftrict Law that hee is not ableto keep: then comes the Covenant of Grace, and hewes to him a righteouspesse to latisfie that Law that himselfe never wrought, shewes him a way of obtaining pardon and remission for the sinnes that hee hath committed against this Law, by the death and fatistaction of another: when hee fees this, he fees withall the goodnesse and mercy of God, giving this to him for his falvation out of his free grace and mercy : and when hee fees it, the opinion of a finner is changed, X 2 marke

The Covenant of Grace the ministration.

Ofthe fpi-

Of Love.

Of Life.

Simile.

marke, I fay, his opinion, his disposition, and affection is altered, hee lookes not on God now as upon a hard and cruell Mafter, but hee lookes upon him now as a God exceeding full of mercy and compaffion: whence this followes, that his heart melts toward the Lord, it relents, it comes to be a foft heart, that is easie and tractable, it is not haled now to the Commandement, but out of aningenuity and willingnesse hee comes and servesthe L o R D, with alicritie and cheerefulneffeithe difposition is wrought in him, because now hee sees another way, his apprehension is altered, even as a fervant when it is revealed to him that he is a fonne, and that those hard taskes that are laid on him, are the best way to lead him to happinesse, they are but rules of direction, for his owne wealth, and for his owne advantage, hee doth them now with all willingnesse, the cose is altored, he lookes not now upon the Law of God as an enemy ,or as a hard bondage, but hee lookes upon all the Law of God as a wholesome and profitable rule of direction; that he is willing to keeps for his owne comfort : now, when the heart is thus formed, then the Spirit of Ged is fent into his heart, and writes the Law of God in his inward parts, as you shall see if you compare thefe two places together, Heb. 8. 8. 9. 10. Behold, faith the Lord, I will make a New Co. venant; and this is the Testament that I will make with the house of Ifract : After those dayes faith the Lord; I will put my Lawes into their mindes and in their hearts will I write them; and I will bee their

Heb. 8. 8, .

their God and they shall bee my people. If you compare it with that 2 cor. 3. 2. 3. You are our Epifle writen in our hearts, which is understood and read of all men, in that you are manifest to bee the Epistle of Christ manifest by us, and written, not with Inke, but with the Spirit of the living God: not in Tables of stone, but in the sleshy Table of the beart. The meaning of it is this; when the heart is once softened, God fends his Spirit to write his Lawes in the heart: which Metaphor will bee expressed to you in these three

things.

First, the meaning of it is this, looke what there is in the outward Law, as it is written and laid before you, there shall be a disposition put into their heart that shall answer it in all things, there shall bee a writing within, answerable to the writing without, that even as you fee in a feale, when you have put the scale upon the wax, and take it away againe, you finde in the wax the same impression that was upon the feale you shall fee in it, stampe answering to stampe, character to character, print to print: fo it is in the hearts of the faithfull, after they are once so softned, the spirit of God. writes the Law in our hearts, fothatthere is a Law within answerable to the Law without, that is, an inward aptneffe, answering every particular of the Law: an inward disposition whereby a man is inclined to keepe the Law in all points: which Law within, is called the Law of the minde : therefore if youaddeto this that Rom. 7.1 fee a Law in my mem. bers rebelling against the law of my mind, sothere is a X 3 law

2Gor.3,2.

The metaphor of writing the Law in mans heart explained 3. way es.

There is an expression of every command in the heart

law in the mind within, answerable to the law of Ged without, it answeres it, as lead answeres the mould, after it is cast into it; it answeres, as Tallie answers to Tallie, and Indenture answers to Indenture, so it agrees with it in all things; that is, there is an aptnesse put into the minde that is able, and willing and disposed in some measure to keepe every Commandement, that answereth to all the particular Comandements of the Law of God; this is to have the Law of God written in the minde, and this is that which is first meant by it, there is a Law within answerable to the Law without in all things.

It is a firm

The fecond thing meant by it is, that it is not onely put into the mind, as acquifit habits are, but it is ingrafted as any naturall disposition is, it is foroted in the heart, it is so rivetted in, as when letters are ingraved in marble, you know, they continu there, they are noteasily worn out, & that is meant by it, I will plant my Law in thy heart, it shall never out again there will I writ it, there shall it continue: the second thing that is meant by it, it shall be natural to you: for that is meant by this, when it is sayd that it shall be printed, it shall be graven and written in the heart, & likewise it shall be perpetuall, it shall never weare out againe as things that are written in the dust, but it shall be written so as it shall never againe be obliterated.

Theman ner of writing the Lawin the heart.

The third thing to be expressed, is the manner of the writing of ir, the Apostle here copares himself and all other Ministers to the Pen, butivities Christ that writes the Epistle, the Epistle is his, for these

works

workeshe doth in it, it is he that takes the Pen, it is hee that handles it and useth it, it is he that puts Inkeinto Pen, it is he that applies it fo that though the Minister bee the immediate writer of these Lawes in the heart, yet the Inke is the Holy Ghoft and it comes Originally from Christ, and besides they are not left to themselves but the Lord must concurre with them immediately: wee are but coworkers with him, hee holds our hands, as it were when ave write the Epistle in any mans heart, it is he that guides the Penne, as it is hethat puts Inkeintoit, it comes originally from him, and therefore the Epiftleis his. Befides, this is further to bee confidered in this Metaphor, than God will write his Law in our hearts, that we may feethele Lawes we may read them, and understand them, as when athing is written, God may feeit, and man may fee it; a man himselfe may see it, and others also may reade its God fees it himfelfe, for he hath writen its man feesit for heisable to fee the Law in hisminde, he is able to fee that habituall difpofition that is infused into him, and others are able to feeit for faith Paul you are our Epifle, erident to all ment that is, as you may fee letters graven in stone, fothey fee the fruits and effects of this Law written in your hearts. So you fee now what this Covenant of Grace is, and how it differs from the Covenant of workes, it is the ministration not of the Letter, but of the Spirit, because it doth not onely present the outward letter, of the Commandement, but there is a Law written within that is done by vertue of the Spirit. So that

The writing of the Law vifible The order; of writing the Law in the heart. the order is this: first it reveales righteousnesse, fecondly, it foftens the heart; it is a ministration of the Spirit: and thirdly, it is a ministration of love. it is aministration of freedome, and not of bondage and enmitie : for when the Law is thus written, a man is not haled to it, hee comes not to it, as a bondflave to doe his worke, but hee comes willingly, he finds he bath fome ability to doe it, hee finds a delight in it, as Paul faith, I delight in the law of God according to the inward man. So you fee the difference between the Covenant of grace and the covenant of Workes. Now the Covenant of Grace is two-fold, it is either the old Testament or the New : they both agree in substance, they differ onely in the manner of the ministration : that which is called the New Testament, Heb. 7. 8. 0. which is opposed to the Old Testament for Substance, is the same Covenant, they are both the Covenant of Grace, onely they differ in the manner, and you shall find these fixe differences betweene them.

Covenant of Grace ewofold,

Sixdifferen cesbetween the Old & New Testament.

The new is larger.

1: Itis clearer First, The New Testament, or the New Covenant, is larger than the Old, it extends to the Gentiles, whereas the first was confined onely to the Iewes, it is onely kept within the walls of that people, and extended no further.

Secondly the Old was expressed in Types and shadowes, and sigures, as for Example, they had the blood of Bulls, and of Goats, they had washings of the body in cleane water, they had the offerings of Incense, &c. by which things, other things are meant; as namely, the death

death of Christ, and the fatisfaction hee gave to his Father by his death, and likewife the inward fanctification of the spirit, signified by the washing of water, and allothe works, and the prayers of the Saints, that are fivecte as Incense : now (faith the Text, Gal. 4.) thefewere Elements and rudiments that God used to them as children, that is, as children havetheir A. B. Otheir first Elements, fo God did thew to the I ewes thefe principall myfteries, not in themselves, but in these types and shadowes, as they wete able to fee them from day to day: for therein was their weakeneffe, they were not fo able as to conceive spirinial things without a mediateveiwe they faw the bloud hed, and againe they faw the walkings and the rites, thefe were in theireve; whereas now in the time of the Gofpel, these things are tought to us, these wee comprehend in our mindes, we ferve the Lendin Spirit and truth! butchereis not that visible fight which was a helpe rotheir weakeneffe : fo that thefe differ as theimage and the fubftance it felfe, even as you fee things in prospective shewes, and in painting that are different from the chings them felves, when you come to fee Countries, and Cities Mountaines and Woodsthemselues, it is anotherthing. And this is the fecond difference betweene the Testaments. the onewas expressed but in types and shadowes, the other hath the fubstance it selfe.

Thirdly, they differ in this, the Old Testament in it selfe is but weake and unprofitable, (as you shall see likewise in the same place, Heb. 8. 18.) for the Commandement that went be-

Gal.4

It is ftron

fore

3245

fore was difanulled, be canfe of the weakenefle and unprofitableneffe ther eof: for the Law made nothing perfect but the bringin gin of a better hope makes perfeet by which we dra w neorto God, that is, this was able of it selfero doe nothing, further than as it did lead to that which was effectuallaherefore it waxed old and vanished away : so he puts them together; it was weake and unprofitable, and therefore it continued not, it had an end, as you know the fecond proved eff. Quall totake away finne, and and to fanctifie us, and therefore it is an everlasting Covenant, the Teftament that continues for ever. Fourthly they differin the confirmation this fecond Teftament, the New Teftament, wasconfirmed by an Oath, and confirmed by the bloud of the Tellator, by the bloud of Christ, whereas the other was confirmed by the blood of Goates, as we fee, Brod . 200 it is called the blood of the Gowenent, wherewith the Booke of the Covenant was freink led that is the fledding of the bloud of beafts confirmed the Covenant: but this is confirmed by the death of Christ himselfe, and accordingly it hath new feales put to it, Baptifine and the Lord' Supper when the Old Teftament had other feales; Gincumcifion and the Paffeover.

It is more

Exed-24.

Irgives more know ledge. Heb,8,10. Fifthly, they differ in this: in the New Testament there is a more cleene perspicuous knowledge of things, there are better promises, a larger infusion of the spirit, there is more cleerenes as we see, Heb. 8.10. After those dayes saith the Lord, I will put my Lawes into their mindes, erc. And they shall not teach every man his neighbour, and every one his brother

ther, faying, know the Lord : for all Shall know one, from the least to the greatest of them That is, they shall know much more, and that which they doe know they shall know in another manner sthey hill know it more distinctly, more particul larly. Moreover, as the knowledge is greater, fo the promises are better promises, Heb. 8.6. But now our high Priest bath obtained a moreexcellent office, in as much as be is the Mediator of a better Testament, established upon bester promises. The meaning of it is this, that none of the promifes which were made in the Old Testament,) though the promise of salvation, was not excluded; yet) the maine of them, the most appearing and insisted on, were, they should have the land of Canaan and they should have an outward prosperity, you see the old Testament, much infists vpon that , the New meddles little with them, but withpromifes offalvation, remission of fins, fanctification by the spirit: therefore faith the Apostle here, it is established upon better promises. And againe, there is a larger efficieon of the Spirit, the Spirit is now powred on usin a greater measure, then it was distilled by drops, now the Lord hath dispensed it in a greater abundance to the fonnes of men, in the time of the Gofpell there is a greater measure of grace; and it fotlowes upon the other, Grace and truth comes by lesus Christ : that is, because there was more truth and more knowledge there went likewife more grace with it: there is a greater revelation, fo likewife, theregoes more grace: that is a fure rule that all knowledge, when it is increased, when it is faving

Heb.8,6.
Better promises in the
New Testament.

. TOTAL

The fpirit given more abundantly in the new Testament. It hath v better Mediator. faving knowledge taught by fod, it carries grace proportionably with it. This is the first difference.

The last difference is in the Mediator: Mofes was the Mediator of the Old Testament, that is, it was he that declared it, it was he againe that was theexecutioner of it, but we have a high Preift that hath obtained a more excellent office, in as much as he is the Mediator of abetter Testament, that is, now Christ is the Mediator of the Covenant, it is hee that de. clares the Covenant; And, secondly, it is be that by the intervention of a certaine Compact, of certaine Articles of agreement, hath reconciled the difagreeing parties, he harh gone betweene them as it were, and hath undertaken for both fides : he hath undertaken on Gods part, these and these things shall be done, all his promises are Tea, and Amen in bim : and againe, hee bath undertaken on our part to give fatisfaction by his death, and likewife to make us obedient to his Father: This he doth, this is to be a Mediator of the Covenant. I will stand no longer on this: I come briefly to make fome Vie of it and leave the other fourethings (that is With whom this Covenant is made: How a man shall know whether he be within the Covenant: When this Covenant is broken; and The reason why God will make this Covenant with men) to another occasion:

Vie 1.
The prodnes of God to make a Covenant with man. Now this Use wee will make of it: First, wee may consider hence the great goodnes of God that he is willing to enter into Covenant with mortall men. My Beloved, it is athing that is not sufficiently considered of us, how great a mercy it is that

that the glorious fed of Heaven and earth should be willing to enter into Cournant; that he should be willing to indent with use asit were, that hee should be willing to make himselfe a debtor to us. If wee confider it, it is an exceeding great mercy when wee thinks thus with our felves, bee is in heaven, and we are on earth, hee the glorious God, we duft and aftes : he the Creator, and we but Creatures and yet bee is willing to enter into.Co. Venent, which implies a kind of equalitie between us; as when lonathan and David made a Covenant though there was a difference the openus a Kings Sonne, yet notwithflanding, when the Covenant Note. of friendthip was made, there did rife a kind of equalitie betweene them; fo it is betweenerthe Lord and us, when he is once willing to enter into covenant with us. This frould reach us to magnifie the mercy of God and to be readie to fay, as David did, What am I ser what is my Fathers house wing into that I should ber raised hitherto, that I should Covenant enter into Covawan with the great God, that he should come to a Compact and agreement with me that hee should tye himselfe, and bind himselfe to become a debtorto mee : You know it is called an aboling, het abaseth himfelfe, to fee and to view the things below, but how much greater abasing is it, sou him to enterinto Cox E MAN T with man of It is not a small thing, as David faid in another cale :- Seemes it to you a small thing to be the Sonne or Dugh. ter to a King ? So, I fay it is not a small thing to enter into Cevenant with Go a, to bee in Covenant

By the Covenant we have interest in all Gods attributes. Covenant with the King of Kings wee commonly reckonit a great advantage to have aliance, to bein confederation with firong Princes. You fee what a Covenant there was betweene Teleshiashar and that techow schoft aphar expectet Hantelf Truely, faith he, therois a Le squebonnem us y What then? JeBerefore my Horfes are thy Horfes, and my people are thy people? and to it is between God and and us, when there is we Governant betweene us; then his frength is our frength, and his armies, are our Armies, we have interest in all there is an offensive and defensive League : and when wee feeke to him, and put him in mind of it he cannot deny us. The people of Time had other pares and Nations, that were allyes with them, and if they were to fight at any time, the Romanes were bound in honour, to defend them, and to affift them, and they did it, with as much diligence as they defended their owne Citry of Rome. If wee doe implore Gods ayde, do you thinke that God will breake his Covenant ? Will hee not ftirre up himselfe to scatter his and our enemies? Certainely, hee will, This great benefit you have therefore you have cause to magnifie your felves in this Condition, and to bleffe the Lord to magnific him for his great goodnesse, that hee would enter in. to Covenant with you , this was the greateft fayour that ever hee showed to Abraham, and it is the very scope of this place : Abraham, I am willing to enter into Covenant, to tye my felfeto enter into bond: and therefore, fince the Lord is not ashamed to make ushis people, let us not be affia-

med to call him bur Ged to proteffe it and make it good upon all occasions. This is the first Vie. Secondly from this difference of the Covenant. you have shale two shings to oblove First in that the Covenius of Grace onely, is the miniffration of the Spirit, when the other is butthe min Bration of the letter, in front trach as thus much, to labour to grow to afferince of the forgivenelle of our finnes' If a man would defire to change his course to have his heart renewed, to be made a new creature to be translated fromdeath to life the way is adt torconfider prefentlyrthe Commandement, for a man ro thinke with thimfelfer this I ought to doe and I will for about it, I thave made a Covenant, I have refolved with my felfe, to doe it: but the way is to labour to get afferance of forgivenene, to labour to apprehend lithe Covenant of Grace a for by that meanes thy heart hall be fofened, there shall bee an intufion of the Spirit, that shall write the Law of God in his would parts; all those places of Scripture make it good, wherinit is faid, faith parifies b the beast and by the promiles we are madepastakers of the godly nature, as 1. Pera 4. and dikewife Hobsgo 194. How much more half the bloud of Chraft which through the eserval! Spirit affered bisisfelfe misbond faulo to God parge your rou (diense from dead worker cofer wo the hiving Gio D. The meaning is this, if a man would have his conscience purged from dead workes, let him labour for faith, whereby he may bee fuftified let him tabout to bee fprinckled with the bloud of Christ, tobave affarance of the forgivenette and pardon

Vie.2. To get affurance of forgivenes.

How to get the heart renewed,

2 Pet. 2.4. Heb. 9.14. Gild.

Gal.s.

pardon of his finnesthrough his bloud, then hee shall have that Spirit pur into his heart, that evernall Spirit, that shill purge and cleans his constituce from deadworks So likewift; Galiq Did youreavoie the Spirit by the workes of the Lan ! Did you not rather receive it by the hearing of faith Preach. ed? And fo Gels; Fuith that worker by love schat is; it is faith that brings forth love and love fees us on worke. All thefe liew thus much anto us. that the best way to healeany firong tuft, the best way to change our hearts, and to see victory everaby finne, that it may not have dominion ever us to have our conferenceschan fed from dead workes, to be made pritakers of the divine nature is to grow up in affurance of the tone of God to us in chrift, to get affurance of pardon and forghenelle afor, know this ditthe heart doe no more but looke to the Commandement, if you heare onely that there are fuch duries to be done and confider them, and you compare your owne heart and the Commandement together, there growes a quarrell between the heart and the Commandement, an exacerbation between them, and an enmitie, they looke one upon another as enemies; but when the heart is fortned and reconciled to Ged, it closeth with the Commandement, asthe foft clay doth with the mould, and is ready to receive any impression: buttillthen, it rebels a gainft the Commandement and ftands our as a hard flone, that receives no impression, and thereforeshe way is not so goe about so reforme coundities mail mortalfemen, to think with thy felfe, then are their duties dutics, I must take a course to performe them, and enter into vowes in particular courses with my selfe to doe them: no my Beloved, the way is to get assurance of forgivenesse, to labour to be partaker of the Covenant of Grace: your hearts will then be softned, when you have received the spirit that hath wrought in your hearts a disposition answerable to the Law without, when the Law is put into your mindes. And that is the first difference.

The fecond is, in regard of the difference of the two Testaments, the second Testament being establithed upon better promises. What is the reason that the New Testament is sayd to beestablished upon better promises ? Beloved, this is the condition of the New Testament, you shall find init very little expression of the promises of this life. looke in all the Epiftles of Paul, and theother Epifiles, looke to all the Doctrine of the Gospell and you shall feethethings that are iterated, still they are thefe: You shall be faved, you shall have your fins forgiven, you shall be instified, you shall be fan. Aified, you shall receive the adoption of sons, you shall receive the high price of your calling, &c. Thefe are the things that Paul every where magnifics as the conditions that exceed, and goe beyoud the conditions of our forefathers times: Now this great mysterie is revealed, now these great riches are opened, that before were hid. Whence you may gather thus much, that grace and spirituall things, spirituall priviledges, things belonging to the Kingdome of Ged, and of lefus Chrift

Note.

From thes. difference of the Covenants.

2 Meft.

Answ.
Why the New Tella mentis fta. blished on better promite.

Spirituall things bet-

exceed.

Rev.z.

14.10 11

blainee on becare pic-

exceed much all outward and temporall happineffe : Why are they otherwife called better promifes ? There are many other places I know, to thew the vanitie of outward things, and to preferre spiritual things before them; but letthis bee added to the reft, this Covenant is established on berter promifes ; Labour then to worke your hearts fully to that perswasion, namely, to thinke with your felves, it is better to be rich in Grace, better to have the priveledges of Iefus Chrift, then to be rich in this world, Rev. 2. I know thy poverty but thou art rich. You must thinke with your selves this is the great riches : and therefore the ApoRle exhorts rich men, that they change these other riches they enioy, to forrituall riches. Now a man will never be exhorted to change, except it be for the better. Charge those that are richinthis world. that they be rich in good worker - lee them to the their riches, fo dispense them, to manage them, that they may turne to other riches. When a man is rich in knowledge, as it fayd of the Corinthi. ans, that they were rich in all knowledge, and in every grace. Thefe are the better promites, this is the better and more glorious condition. So that if there should be a Census of men, as one may so fay, if there should bee an estimation of men, as there was wont to bee amongs the Roman, they were put in feverall conditions, and ones was worth thus much, and another fo much. Indeed if Go p should make such a Census; asevery man is richer in grace, as hee excels in thefe better priveledges, as lice bath had theft better Bromile

Menshould be esteemed according to their graces,

fes fulfilled more or leffe to him, to hee thould be reckoned a more excellent man, and so should every man efteeme both of himselfe and others : and there is very great reason for it : because when a man is rich in grace, rich in spirituall bleffings, when he harbthesespirituall promises, he hath Gods image renewed in him, he hath God to be his friend who is the Governor of the World, and he is rich (-as I faid) whom God tayours, hee hath grace that beales his foule, which is that that makes his happineffe: It is that, which is the inward fathioning of every mans apprehension, that makes him hapby that brings comfort to him. Now they are thefe better promifes, they are the graces, the confolations of the Spirit, the worke of the Holy-Ghoft, the vertue of regeneration, I fay it is that that fashions the heart, and the inward apprehenfion e it is that that heales the foule, and adornes it. it is that that puts into it another, a fitter condition, and it farre goes beyond all other temporall felicity that reacheth not to the inward man, it makes not him that is the Governour of the world to be his friend, other friends he may have that may make him potent upon the earth, but God, in whose hand is his life and all his mayes, it makes not him his friend. Learne thus to judge of the condition of the Church. You thinkeshe Church is in a miferable effate, when you fee it a little under hatches, when you fee it downe, when you fee it harrowed and plowed by the enemies : the condition of the Church in the New Testament isto be fo, they have a poore outlide, yet misling MANY

Gods fa-YOUR MIAketh rich.

faiss be: Comelin inalow m inhoga

Not to take feandall at the low estate VESHS TO Charter looking

much co Out Wats A aids

11.7

alwayes reioycing, as Christ himselfe, and all the Apostles were herein exemplary for after ages of the Church, yet we must not thinke, because, the Church is downe a little, because it wantsthatoutward prosperity that before it enjoyed, that therefore it is the worse: It is a true observation of one, When there were but wooden Chalices, then there were golden Priests; and inastertime, when there were golden Chalices, they had wooden Priests, so it is when the Church is in a lower condition, commonly it prospers best: and indeed properly the prosperity of the Church cossists in these better promises, the outward peace is not sopeculiar toit.

And as of the Church, fo I may fay of every particular man: Thinke not with your felves when your outward condition is base and low, thatit is more mifer ble ; your happines fands in better promifes: when a man hath Gains prosperity that is when his foule prospers, that is his best conditions & commonly his foule profpers best, when his outwardstate fares the worst: the winter of his outward condition is usually the spring time of his soule; wee should learne to judge thus. You know, it is an observable thing, that the promises of ourward prosperity were made to the Church of God, whiles it was yet in its infancy, while it was weake a fothat this you may observe from it, that it is a figne of childishnesse and of weakeneffe, and infirmity, that a man is not growne perfed; that hee is not growne to maturity, to thinke outward prosperity to be the better condiditions

The foule fares best formetimes in a low condition.

A figne of weaknesses looking much to outward things.

dition. The lewes had these promises, but in regard of their infancy, and when the Church grew up to a great Height, when it grew to manhood, as it were, we have little mention of any fuch promifes as thele: the promifes are quite of another nature : and therefore when you are able to outgrow these opinions, when you are able to looke upon things with another eye, when you thinke this outward prosperity to be but a trifle in comparison of the better promife, it is a figne you are grown vp tomore ftrength. You fee Solomon, when he came to himfelf, whe his wifdome returned to him (as I may fo fay) ye fee how he looked on all outward things, how he goes thorow all the particulars, they are vanitie and vexation of (pirit, Solomon, when he was old, when he had the wifedome of experience ioyned together with that infused wisedome that hee had from the Holy Ghoft, made this the fumme of all, that outward prosperity is meere vanity, and extream vanity avanity that he could not enough expresse, and only he magnifies these bet-

Two-fold wifedome of Selemon.

ter, promises; this hee magnifies as
the better condition, to feare God
and keepe his Commandements, &c.

FINIS.

hi pucky

THE



THE ELEVENTH SERMON.

GENESIS 17. 2.

And I will make my Covenant be-



He third Vie (which we did but touch upon the last day, and mean at this time somewhat to enlarge) is, that if the Covenant of the Law, and likewise the old Testament as it consists in types and sha-

dowes, be but aministration of the letter, a miniration of bondage, and a ministration of enmity? but this new Covenant, this Covenant of grace, is the ministration of the Spirit, the ministration of love, the ministration of freedome, the ministration of righteousnesse, and the ministration of life: then, Beloved, wee may also gather this from

from it, that if a man will obtaine the Spirit, and thereby mortifie the deeds of the body, if hee would be delivered from the bondage of finne and death, then let him make use of, and apply to himfelfe the Covenant of grace, the free promifes of the pardon and remission of sinnes, let him apply them that is the way to get the Spirit, that is the way to mortifie the deeds of the flefh, that is the way to get his heart changed, that is the way to be made a new creature. For the better understanding of which, this is to bee observed, that that which keeps every man off, that which keeps menin a condition of strangenesse from the life of God is because they see such difficulties in the Commandements of God, as they are not able to keepe when they looke upon the Commandement, and on the stubbornnesse of their owne heart, and the indisposition that is in them to yeeld obedience. they thinke there is no hope, and therefore they never goe about it: for they fee the Commandement, and they finde in their owne heart no disposition to keepe it, but an aptneffe to rife in rebellion against it , I fay this keepes men off from the life of God : But, on the other fide, when a man lookes upon the promifes, he begins to fee the Covenant that his finnes shall he put away, hee beginnes to fee the goodnesse, and the mercy, and the tender compassion of God towards him, he begins to fee a possibility of fulfilling the Law, in sucha manner as Go p now requires, Then his heart melteth, hee becommeth not onely appliable to the Commandement, but is ready to delight in

Difficulties in Gods commands keepe men from holines.

Y 4

it;

Simile.

it; this a man gets by applying his heart to the Covenant of Grace, or by applying the Covenant of Grace to himselte; I hat very applying of the promiles of forgiveneffe, I fay, it begets a disposition in the heart, which the Scriptures call a new life : that even as you feethe Sanne, when it applies its beames to a firly disposed matter, and flayes upon it, when it pitchethits beames upon it with any continuance, it begins to beget life and motion in it. and makes it a living creature : fo doth the Covenant of Grace, when it is applyed to the heare of a man, it begins to beget life in him, and to make him a new creature, it makes him another man, there is that power in the Covenant of Grice, in the promiles of the pardon and forgivenesse of sinnes, that it begets another life in a man, it makes him a new creature, it makes him a living creature to God, which before he was not.

2 Cor.3.6.

The ground of which you shall see, 2 Cor. 3.6. He hath made us able Ministers of the New Testament, not of the letter, but of the spirit: for the letter kils but the spirit gives life. Marke it, the meaning of it is this, when the Covenant of workes is delivered to you, that is, when you hearethe Law, the Commands, the duty you cannot performe, there is no more delivered to you but the bare Letter, that is, you know the duty and no more. And what doth this duty doe? What doe these Commandements and precepts doe, when they are applied to the heart of a man? Saith hee, they kill. Now that which kils; sights before it kils, & that which sights must needs be an enemy: So then the Commandements

ment is an enemy: that is, every man esteems it as an enemy to himselfe, and therefore hath an enemy-like affection to it againe: That is hee hates it, he would be rid of it, he wisheththere were no fuch Law or Commandement, he defires it should be dealt with as he would have an enemy dealt with hee would have it utterly taken away; When they grow in enmitie one with another, as indeed they does the naked Commandement and the heart are at enmitie: For the Commandement would have one thing, and the heart would have another, there are contrary wills, and there is a ftriving betweene them, the one friving this way, the other that way, the one relifting the other, and in the end, the Law and the Commandement gets victory : Because the sting of the Law is sinne ; Now the Law is the cause of sinne, as a straight Howthe rule is the cause of crooked pesse. For without the Law thereshould be no sinne : Now it causeth finne: For it there were no Law, there could be no offence, notransgression: Becausethere could bee nothing against which the transgression could come ; This finne is the death of a man: So now the letter kils : But come now to the Covenant of Grace, faith the Text, it is a ministration of the Spirit, and the Spirit gives life; That is, when a man lookes on the Covenant of grace, he looks not on it now as an enemy, as he did before upon the Commandement, but hee fees in it much love, and much friendship towards him the fees God intends not any hurt, any evill to him, as hee apprehended before: heefees God exceeding kinde

An enmity betweene the heart and the command.

Lawisthe cauje of finne.

kinde and mercifull, and willing to put away all his finnes, and willing to accept the fincerity of his obedience, though there be not a perfection of obedience, now hee begins to change his opinion, both of God and of all his Lawes, and precepts; When he fees Gods kindnesse towards him, and his compassion and readinesse, to forgive him, than his heart begins to relent to wards the Lord again, hee beginnes to magnifie Gods goodnesse and to condemne himselfe, he beleeves those promises, and thence he grows up in love towards God, I fay, he growes up in Faithand Love, and in this act of Faithisthe Spirit infused into his heart: This Spirit being thus infused, writes the Law in his inward parts, that is it that breeds in him a holy disposition, that enables him in some measure to keepe the Law, it prints in him all those graces that give himftrength to observe the Commandements that God hath given bim : fothat, ifa man will goe about this great worke, to change his heart and to change his life, let him not goe about it as a morall man, That is, let him not onely confider what Commandements there are, what the rectitude is that the Lord requires, and now to bring his heart toit , but let him goe about it as a Christian, that is, let him beleeve the promises of pardon in the bloud of Chrift, and the very beleeving of those promises will be able to cleanse and purgethe beart from dead works : (In that place we then named, and we could doe no more but name it) you fhell find it Heb. 9.14. How much more fhall

the blond of Christ, which by the eternall Spirit of-

Note.

Faith pur-

Heb.g. 14.

fered bimfelfe without fault to God, purge your conscience from dead workes to serve the living God, The meaning of it is this, when a man hath once applied the bloud of Christ for his instification, this effeet will follow uponit, there will accompany it a certaine vigour, a certaine vertue, and certain power and strength, which will also purge his conscience from dead works : That is, there shall goe a power of the Holy Ghoft together with this bloud that shall not onely forbid him, and shew him, that hee ought not to doe fuch and fuch evill things, but it shall cleanse his conscience from those rootes of dead works, those corrupt lusts, and finfull affections that are in him, that dispose him to that evill; he shall finde this power growing upon him, if he doe but apply the bloud, that is, if hee apply the promise of pardon and forgivenes through the bloud of lefus Chrift. The like you shall fee, Gal. 3. 5. He that minifreth to the Spirit, and worketh miracles among ft you, doth hee doe it through the workes of the Law or through the hearing offaith preached ? That is, faith the Apolile, if I should onely deliver to you the Commandements, and the Precepts, and the Rules, by which you ought to walke, I might preach long enough to you, but you should never have ability to keepe any of these : Saith he you may observe those that preach the Law to you, did you receive the Spirit then? No, but when I preached to youthe the promifes of pardon and forgiveneffe, then you received the Spirit, it was conveyed into your hearts.

Now, Itakeit, there is a double meaning of this infu

Gal.3.5.

A double infusion of the Spirit. infusion of the Spirit here: In the time of the Apofiles, there was a miraculous infusion and giving of the Holy Ghoft, that when they preached to them, as Peter to Cornelius, and Paul oothers, and laved their hands on them, the Holy Ghoft fell on them: That is they were filled presently with an immediate infusion of knowledg, they had some the gift of tongues, fome extraordinary manifestation of the Spirit; faith the Apostle, when this was done, was it done by the preaching the Law? Was it not done by the preaching of Christ, and by of. fering to you the pardon and forgivenesse of sinnes through him? Therefore you fee how hee expreffeth it . He therefore that ministreth the Spirit to you, and works miracles among you, how doth hee worke these miracles ? He doth them not by the workes of the Law, but by the hearing of Faith preached 3 that is, by our preaching of it, and your hearing it: Now looke how the spirit was thence conveyed to men, after the fame manner it must now be conveyed to us: So that beleeving the promifes is the way to get the heart healed; When a Man hath any strong lust to conflict withall he must not thinke, that ferring himselfe with firong vowes and refolutions to relift it is the way to kill it : No, the way is to get afforance of pardon, to get affurance of Gods love to himselfe in Christ, to labour to get communion beetweene Chriff and himselfe, to labour to delight. in God, as he will when there once are termes of reconciliation betweene them, and when this is done his heart will grow to an application of the Com.

Aman by his owne ffrength cannot prevaile against a lust

Commandement, it will close with the Commandement: Whereas before it refifted it, and rebelled against it, it will cleave to it, and love it, and delight in it, and will receive an impression from ir: This Itake likewife to be the meaning of that 2 Pet. 1.4 Hereby (faith he) we have most precious promises, and arethereby made partakers of the divine nature: that by them we shall be partakers of the godly nature; That is, by beleeving the promises of pardon, wee are thereby made partakers of the godly nature there is a renewing there is a change of the nature, a Man is made another creature, even while hee is looking on the promise of pardon. and remission, the promises of the New Covenant, that offer lefus Christ, and the gift of right coulnelle through him, even by beleeving those promises it is wrought.

where this obiection is made, If there be a promise of pardon, and of Grace, through Christ, then be like we may live as we list? No, saith the Apostle, doe you but believe those promises of grace and the eare is casic for therest; In the 1,2.3. Verses What shall we say then? Shall we continue in sinne that grace may abound? God forbid: Shall we that are dead to sin, sive yet therein? Knowyou not that as many as are baptized into lesus Christ are baptized into his death? The meaning is this, if once you receive lesus Christ, and the pardon and remission of sinnes through him, you cannot bee so baptized into him but you must be baptized into his death; That is, of necessaries sin must bee cru-

a Pet, 1, 4.

Rom. 6.1.]

cified

He that hath the throngest Faith hath theholieft life.

A double power in Chuifts bloud.

cified in you, you must be dead to sin, as he was dead : you cannot be baptized into him for iustification, but you must be baptized likewise for mortification of the flesh, and for resurrection to newnes of life: Know you not, that all that are baptized into lefus Chrift, that is, that are baptized into him for reconciliation with God, of necessities they must be also baptized into his death? Therefore, faith he, you are dead, to finne, by being thus baptized with Christ, it is impossible you should live in it. So I fay, hee that hath the strongest Fairhihee that beleeves in the greatest degree, the promifes of pardon and remission, I dare boldly fav. hee hath the holieft heart, and the holie eft life : For that is the roote of it, it arifeth from that roote, fanctification arifeth from juftification, the bloud of Christ hath in it a power not onely to wash us from the guilt of sinne, but to cleanfe, and to purgenslikewife from the power and ftaine of finne: And therefore, I fay the best way to get agreat degree of fanctification, and of mortification of finfull lufts, the best way to geta greater measure of the graces of the Spirit, to grow up to greater holineffe of conversation, is to labour to grow in Faith, in the beleife of those promifes of the Gofpell: For there is no other reafon inthe world, why in the New Testament, there is an infusion of the Spirit that gives life, but beecause now there are more evident promises of pardon and forgiveneffe, and reconciliation with God, which by the Covenant of workes could not bee. And to much shall serve for this.

The

The fourth and maine Ule, that we are to make of this, from this defeription of the covenien, is to learners know the ground udon which we expect latvation, and the fulfilling of all the promifes The ground of all this is this covenant My Belva ord, wisthe greatest poynt that ever wee had yet opportunity to deliver to you: Yea, it is the maine point that the Ministers of the Golpell ear deliver arany time; neitherean they deliver a point of greatermoment, nor can you heare any than the de-Ceription of the Covenant of Grace : This is that you must lay up for the foundation of all your which it lach binthatother Mone apon which the Saints have beene built; from the begin! nine of the world and othis day. Ther is neground you have to beleeve you shall be faved, where is no greant to beteckenharrany promise of God Mail be mitte good to you no believe that you hall have the price of the high calling of Godin refin Christ, and thofe glorious fiches of the inheritance prepated for us in him : Tray, there is no other ground soull, but upon this commit : all that we teach you, from day to day in but conclusions drawn from this Covenant, for they are all built upon this : Therefore, if ever you had cause to attend any thing, you have reason to attend to this ! I By this C o ye saw betweene God and usl And therefore wer will labour to open to you now more cleerely and diftinctly this Covenant . though a difficult thing it is, to deliver to you electely what it is, and those that belong to it. Yet you must know it, for it is the ground of all you hope

To know on what ground we looke for falvation.

electrimed and hos lastroimes

A hard thing to unfold the Covenant of Grace. God first humbleth and then comforteth hope for, it is that that every man is built upon you have no other ground but this, God hath made a Covenant with you, and you are in Covenant with him : therefore that I may flew it to you, we will proceed from the very first preaching of the Covenant to Adam. When the Serpent had overcome the woman, and supplanted her and the Man, and had throwne them from their happineffe, Gad himfelfe preached the Gospell to them, and that in these termes: after hee had charged them with their fin, and had humbled them, (for that method he ufeth) hee shewes Eve what shee had done, and saith to Idam, Haft show caten of the Tree of which I faid thou falt not eate? He shewes them their sinne, and after that the curfe, then he begins to tell them, he will not leave them without hope; It is true, faith hee, the Serpentis your enemie, and hath overcome you But faith he, you fall not be flaves to him. and captivated to him for ever But you shall refift him; and be enemies to him, I will put enul tie betweene the Serpent and the Woman, and you shall fight together, there shall beawarre between you, and this shall be the iffue of the warre, the Serpent shallafflid you, and hurtyou something, but thou shalt overcome him, and bruise his head thou shalt be the death of him, thou shalt have the victoric over him. The Woman might aske, But how can this be? Alas, I am weake, I find my felf too weake alreadie in the Battle, he is too frong for mee ? Saith hee I will give thee a certaine feede; one that shall be borne of thee, and he shall be an enemie to the Serpent and his seede, that is, to all cvill

evilt men, that are called his feede, because they arelike him : there shall be enmity betweene them two, and hee shall fight the Battle for theer And in that Battle berweene him and the Sorpente his shall be the iffue, the Serpent shall bruife his beete that is, he shall prevaile to farre as to danse men to civelfichim, which is but as the bruifing of the heele: But faith he, hee thall breake his head, hee shall utterly destroy him, and overcome tim for thee: So shalt thou prevaile againe, and be see whiche place, and enjoy all the promifes ! The Church continued in the vertue of this promife, this preaching of the Gospell: untill Abrahams time, and then God begins to gramfelt his Covenum againe 93 Nec cals forth Abraham, and tels him, he means to make a Covenant with him, he tels him that he will bleffe him, and thavall the Nations of the World Thoused - Dad T. be bleffed in him : one while it is faid thus : another While all the Wations of the earth that be bleffed on thy feede

There are many difficulties in this, how the promile floure be made to the feede; how againe it should be madere Abraham himfelf (forie is fayd tobe made to both) how all Nations are bleffed in Abraham, and yet it is faid, they shall bee blessed in by their Pricits, by their Prophets, anobest with

Againe, the Condition of the Covenant, which hee requireth of Abraham, is the fame thing that God maketh a part likewife of his owne Cove-

Befides; Gods Covenant feemes norto bethe giving of the Mefsiah, but the giving of the promifed The ferpents feed. who.

Abraham)

Difficulties in the Covenantto Abraham.

> balimore Leed.

fed Land, giving him a Sonne, and making him a great Nation: many difficulties there are in this: therfore, that you may, understand them distinctly, wildeliver it thus to you, not in the method wher in it is set downe, but so as I shall make it much clearer and perspicuous to you, and best to bee understood by you: Therefore you shall observe in Gods preaching of the Gospell to Abraham.

First the Covenant.

Secondly the condition of it,

Thirdly, the confirmation of it.

Fifthly, the objections the lewes might bee ready to make against it. And shewing those five, we

will open it fully unto you.

renant made with Abrahami

All bleffings in Christ the promised seed.

First, the Covenant that God made with Abra. ham, was after this manner: Abraham, faith the Lord, I will give thee a feede, and in that feede, both thou thy selfe, and all the Nations of the Earth shall be bleffed: And the questionis, how this shall be done: Saith the Lord, hee shall bleffe thee, hee shall have power in his hands to blesse thee: for I will make him a Prophet, a Priest, and a King. All the bleffings that the people ever had, they were conveyed to them, by these three, by their Priefts, by their Prophets, and by their Kings: Saith hee, this promise I have made to that leed, that he shall be a Prophet, a Priest, and a King, Yea, faith he, that feed of mine that I shall fend, that shall be borne of thee, he shall be my sonne, and my heire, and in him likewisethou shalt bee made an heire, and a Sonne; An heire of all the World, as

he is a Sonne, as heis endowed with all spirituall priveledges belonging to him; yea, thou shalt not onely have this, but, faith he, thou shalt even have the Spirit of the Sonne, and be made like to him. thou shalt be made a Propher, as he is a Prophet, hee shall teach thee so, by intusing of the same spirit that dwells in himselfe, he shall teach thee such knowledge, that thou shalt be a Prophet, as hee is. yea, he shall make thee a Priest as himselfe is, thine owne person shall be accepted as what thou doeft: Yea, he shal make thee a King, as he is a king: That is thou halt have the spirit of a King, to rule overall thy finfull lufts and dispositions, thou shalt have the peace of a King, the ioy, the comfort, the riches of a King, and the victory of a King, I will deliver thee from thine enemies: And for a Type of this, (for the Covenant, was made after Melebisedech came to him, as wee may see, Chap. 14.) thou shal see a resemblance of it, in that seelchifedech hath done to thee, he came to thee and bleffed thee, and he was a King, a Priest, and a Prophet. Hewasthe King of peace, and the Priest of the most high God: and what was the bleffing that Melchifedech brought to Abraham? Saith hee, the Lord bleffe thee: hee bleffed him : That is, he bade him goe on and prosper, hee wished that all bleffings might come upon him, that hee might ouercome his enemies, &c. That he might have bleffings of all forts, they are not fet downe particularly: And (in a word) hee made him heyre of allthings. For (faith he) I am the Prieft of the most high God, pof. feffor of Heaven and Earth: And here I have brought Z 2 thee I

Corifis ofhees communicated to every christian,

carefull 10 give God arglor of the carefull

Gen. 14.7.

Melchifedech his bleffing of Abtaham. Holy men carefull to give God the glory of hisbleffings.

- PO: 45:11

Tythe 2 ligne of homage.

Miscoule

thee Bread and Wine, that is, an earnest, a little for the whole, to flew this to thee, that God hath made thee heire of all things: And therupon, when the King of Sodom presently offered him the riches that he had taken, when hee came backe from the victorie, No, faith Abraham, I will not take them. For it is the Lord that bleffed me, it is hee that shall make me rich, it is he that is my exceeding great reward, it is hee that hath entred into Covenant with me: And therefore, faith he, it shall never be faid, that the King of Sodome, bath made Abraham rich, I have received all from him, and I will refore all to him : Therefore you fee he payd tythes to Metchisedesh, he gave him the tenth of all that he had: So, (faith God,) that Mefsiab, that promifed feede, is a Priest after the order of Melchifedech: He is a King, He shall come and bleffe thee after that manner hee shall make thee beire of all things, onely thou shilt doe him homage, saith he, as thoudidft to Melchisedech. What was that homage ? That thou shalt give him the tenth of all thou haft, that is, by that thou shalt show thine homage, thou halt shew, that thou are bound to shew him obedience, thou shalt shew upon what tenurethou holdest all that thou hast: Thou givest him that as a Rent, acknowledging him to be the Lord of whom thou hast received all things, and to whom thou owestall things: Therefore Abrabam would take nothing of any oncelfe, he would take nothing of the King of Sodome, nor he would doe nothing forthe King of Sodome that is, not for him; nor any Man, but as from God, as a means un-

der him; This is the great Covenant that the Lord made with Abraham: So you fee how the promife is made to the feede: For the promife was made thus to the feed, God hath promifed that he should be a King, a Priest, and a Prophet, I have sworne, faith he, thou art a Priest for ever, after the order of Melshifedesh : Againe, I will give unto him the Kingdome of David. Thus the promises come after in the Olde Testament: So the promise is made to the feed:and again, it is the feed that bleffeth him.

This is the promise.

Now for the Condition that God required of Abraham, it was this, Thou shalt beleeve this, thou that beleeve that fuch a Mesiah that be fent into the World : Art thou able to beleeve this, Abraham ? He answers, Yes. Well, faith the Lord, I will pur thee to thetrial. I wil fee whether thou canft believe this or no and withall, I will give thee a figne or evidence that I am able to performe it : Saith he I will give theea Sonne; It is true, thou are as a dead Man, thou art almost a hundred yeeres old, and the Wombe of Sarah is dead : I will promise thee a Sonne, Art thou able to beleeve ? Againe, thou feeft the Land of Cannan, thou haft not one footin it, I will give this Land in the length and breadth of it, for thy possession: Artthou able to believe this? Saith the Text, Abraham did beleeve, and God accounted that Faith of his for righteousnesse, that is, he accepted him for it. For that Faith he reckoned him a man fit to make a Covenant withall, hee accounted him a righteous person, that is, he was willing to enter into Covenant with him, because

dition of is Faich.

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Gen:15.4

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Verice:

mant which

he beleeved him. Beloved, this was not directly the beleeving of the Messiabhe did inted the Messiab but it was the beleeving that he fhould have a lon. You fee the Textis plain, when God had faid to Abraham that he would be his exceeding great reward, faith Abraban, I goe childles, othe Steward of my honfe will be mine beire. Saith the Lord to him, Verf. 4. This Man fhall not be thine heire, but one that (hall come out of thine own bowels shall be thine heire. Go look upon the Stars if thou be able to number them, then thou shalt numberthat seedthat thou shalthave. Saith the Text. Verl. 6. Abraham beleeved, and hee accounted that to him for righteou (ne fee. So likewise heefaid in the Verses following, again he said, I am the Lord that brought thee out of Vr of the Chaldees, to give thee this Land to inherit it. So, Beloved, this was the promise. Now, when Abraham had beleeved this, faith the Lord to him; This Faith of thine, that is to fay, not this particular act, by which thou beleeveft thou shalt have a fon, that shall be thine immediate heyre, but that habit, that Grace of faith, that beleeving disposition in thee, whereby thou art able to beleeve this promise, saith he, with the fame Faith thou also beleevest the promise of the Meffiah, that a certaine feed shall be given to thee in whom all the Nations of the Earth shall bee bleffed : Saith he, this Faith of thine I take for the condition of the Covenant on thy part, I will for this reckon thee righteous, I will account thee as a man fit to be entred into Covenant withall. gaine, the Lord tryed him afterward, when Iface was growne, ver. 22. Goe, faith he, and kill thy fon

we fee Abraham was able to keepe it, he went and meant to have done it in good earnest ; fothere wasthe fame ground for beleeving now; that there was before: For, faith he, God could have raifed him from the dead, when I had killed him, aswell as make me, when I was dead, and Sarabs wombe, when that was dead to bring forth a Sonne : GO D can afwell raife him from the dead, as he could give him, me from a dead wombe at first. We fee that God upon this renewes the Covenant againe, and renewes it with an Oath, Surely, faith he, I willperforme my Covenant, fince I fee that thou beleeveft and fearest me, and preferrest me before thine onely Son : These are but the concomitants of his Faith. So that it was this act of Abraham, by which hee did beleeve the promise of God, that made him partaker of the Covenant. And if you aske now what is the condition that makes every man partaker of this Covenant of Grace? It is nothing but onely Faith, abilitieto beleeveit, that God would fend fuch a Messiah, before the Law, and that hee hath exhibited, and fent him fince. For you must know this, that all the promises, the very giving of 1face the giving of the promised Land, all thesewere but fhaddowes, as it were, of the great promise, of the maine Covenant in Christ. So likewise, that act of Abrahams Faith, whereby he beleeved that hee should have a Sonne, and beleeved that GOD, would give his Children poffession of that land where he had not a foot, was likewife a branch, and a shadow, and a pledge, asit were of the main act of Faith, whereby hee beleeved the promifed

The ground of Abrabams faith.

Alkother promules. are accomplithed in Chrift.

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Note:

Why Faith is the condition of the Covepant.
Reaf. I.
Faith draw ath holines with it.

feed fhould be given him, in whom himfelfe and all the Nations of the Earth should be bleffed. So when we have found out this, what the condition is that God requires of every man to be made partaker of his Covenant: It is nothing but to beleeve in God, that is, God faith, I will give my Son to you, To ws a Soune is given, &c. That shall be the promised feed, and I will make him a King, a Prieft, and a Propherto bleffe you; He shall give you remiss. on of finnes, &c. He shall teach you and inftruct you to mortifie your lusts, and shall make you partakers of his Kingdome, He shall make you heires and fons, This is a very great promife. Can you beleeve this? If a man will but beleeve God now, it makes him partaker of the Covenant, this putshim within the Covenant. You will fay, this is very strange How can it bee, that so small a condition as this, that to beleeve, should make a Man partakeroftheCovenante That, that upon which all the promifes hang initially, is nothing but beleeving? You fee Abraham did no more but beleeve God, when he told him he should have a Sonne, you see how much God made of that : So it is with us, if we doe but beleeve this, God will make as much of it, he will make good all the promifes of the Co. venant to us : But, I fay, this hath need of a reason why it is suspended onely upon Faith, and beliefe, The reason is this, marke it well, it is a point of exceeding great moment.

First, though there were nothing but Faith, yet that beleeving brings with it, and workes sanctification, and holinesse of life. For whereas you

might

might object, May a man beleeve this promife, and yet walke according to the lufts of his owneignorance, and fo to bemade partaker of the Covenant? Let him, if he can beleeve truly, and doe this; but it is impossible, let him beleeue, and the other will follow. Behold Abraham himselfe, (to give you an instance of it) he beleeved God, and it was accounted to him for righteoufneffe: Hay, it was enough for him to beleeve God, For that drawes after it. inherent righteousnesse of sandification, and holineffe of life : For, faith the Text, Rom. 4. Abrabam is faid to beleeve God, when he faid he should have a fonne, he gave him glory, that is the ground, which draws with it all other graces after this man ner, He that beleeves God, hath a good opinion of him, he loves him; Hethat loves him, muk needs be drawesofull of good workes. Befides, he that beleeves him ther graces. when God shall fay to him, I am thy exceeding great reward, see that thou keepe close to me; thou shalt have an eyeupon me, and walke with me from day to day. Leta man beleeve that Godis All-Sufficia ent, that he will be a Sunne and a sheild, to him, and his exceeding great remard, he will be ready to doe it. Abraham did fo when God called him from his Fathers House, and from his kindred he wasready, to doe fo; when God would have him to offer up his onely fonne, he was ready to docit: For he beleeved God, hee beleeved his promile, and his abilitie and willing neffe to helpe him the beleeved his Almighty power, and therefore whatfoever GOD bid him doe, he would doe it, hee preferred God before his owne case, before his owne profit, before

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Iam.1.

fore his onely Sonne whom he loved: Let any man beleeve as Abraham did, and of necessity it wil produce good works: Let a man beleeue truly, and truth at beliefe will bring forth truth of holines, And therefore wee heare what Saint James faith, lam. 2. Abraham mas justified by Faith : It is true : but, faith he, Almahams Faith had works joyned with it : For it was not a dead, a counterfeit Faith. but a true Faith, and being a true Faith, you fee, A. brabam had workes as well as Faith : For when God bade him offer his fonne, he did it : Was not that an exceeding great worke? Saith the Apostle there: So fay I, no wonder that it is by Faith, that the Lerd requires no more butto beleeve: Forwhen a man beleeves, workes will follow, it will breed holineffe of life: let him beleeue God to be an exceeding great reward, that he is a Sunne and a shield he will follow God wherefoever he leades him ; Let him beleeve the promise of God when he deferibes himfelfe, he must needs have a good opinion of him and loue him, and be exceeding fruitfull in good workes, and obedience to him:therfore that is one reason for it.

Reaf. 2.
Nothing
but Faith
could be
the condition of the
Govenant.

A fecond reason of it is, because it could not be done by obedience to the Law, it was impossible to have made the sonnes of men partakers of the Covenant that way: For if it could have bin done by the Law and the Comandement, it should have beene: but the Lord tryed that in Adam, hee gave Adama Commandement, and ability to keepe it (for hee made him perfectly right cousand innocent) yet Adam did not keepe it. Put the case that

God

God fhould have tryed him the second time, and have given him a Commandement againe, and not have required the Condition of Fairh, but of obedience, he would have broken it, as he did before ; and therefore it could not be bythe Law. Therefore it must needes be by Faith, and the promises otherwise it could never have beene fure. Addie brake it, furely if he brake it, we should have broken it, if it had binany other way but by faith: And therefore we fee what the Apoftle faith, Gal. 2. 11. Is the Law then against the promife of God? God forbid: For if there had bin a Law given that could have given life, farely right confineffe had beene by the Law : If Adam had Rood, and had kept the Law: and if men, could have entred into Covenant, and have keptit, Christ had beene spared, the Covenant of Grace had beene spared : if righteousnesse had beene by the Law, there had needed no Mefri. ab, there had needed no Covenant of Grace, and therefore through the infirmitie of the flesh, (Adams flesh, that would not keepe the Law, and ours, that is not able to keepe it.) there was no other way to make mankind partaker of the Co. venant of Grace, but onely by Faith, by belee. ving God, and by taking the promise, and the gift of Righteousnesse, through Jesus Christ for it could never else in likelihood have beene fureto the feed. This is the way to make it fure, when there is no more but an acceptation required, and not exact obedienceto the Commandement.

Thirdly, it is by Faith : Because nothing esse can answer the Covenant, but Faith: You see the

Faith maketh the promifes fure to us.

Gal.3.11.

Reaf.3.
Faith be fit
answers
Gods Covenant.

Covenant

The Covenant on Godspart is promifed.

Covenant is not a Commandement, Dee this and live; but the Covenant is a promise, I will give thee, it runnes all upon promifes, I will give thee a feed and inthat feed thou shalt bee bleffed. I will give thee this good Land, orc. Sothat the Covenant of Grace stands on Gods part all in promises. Now you know, thatit' is Faith that answers the promife: For the promise is to bee beleeved: if the Covenant had stood in precepts, and Commandements, and rules of the Law, then it must have beene answered by workes, and obedience, and therefore it could not be by obedience: For that holds not proportion, there is not agreement betweenethem; But fince the Covenant confifts of promises, that must needes be by beleeving, and not by workes.

Reaf.4.
Faith receives it as
a gift.

Fourthly and lastly, it is by Faith, because the Lord would have it by free Grace, and not of debt : For, if the Lord fhould give a Law and rules to men, and promise them life upon it; when they had performed the worke, they would chalenge it of debt : No, faith the Lord, it is an inheritance, I doe not use to deale with my Children, as men doe with their servants, that I should give them work to doe, and when they have done it, I should give them wages, then they would come and chalenge it at my hands by way of debt: No, faith the Lord, this is aninheritance, and you are my fons and you shall have it given you freely, and given you as it becomes a Father to give it, fo shall you take it . Therefore that it might be of free grace, and not of debt, it is by Faith, and not by works.

And

And that is added, likewife it sthad bin by works men would have bin ready to boaft, and have faid I have done this, I am able to keepe the Law, Faith extherefore the promile of eternall life shall be made fling. good unto me, I shall receive it as wages, men would boaft in themselves : No, faith the Lord, no creature shall book in it selfe : For that puts every man further from the Lord, the more a man rejoyceth in himfelfe, the more haftands upon his owne bottome, themore he is divorced from God. and separated from him : But, faith he, Hethat reinceth, let bim reionce in the Lord e Forthat fits a man for the Lord, and therefore I will have it by Faith, it shall not be by works. So you see now what is the condition. Surely, looke how Abraham was made partaker of the Covenant, fo every one of us must be: Abraham was made partaker of it by Faith, fo faallevery man be made partaker of ir by Faith, and no otherwise, Abraham beleeved Godwhen he had a promise, and because he beleeved him(northat particular act of Faith, but) that grace of Faith, wherby hebeleeved this & the other promiscs of the Messiah, was counted to him for righreousnesse: And so for this cause, because we beleeve the promifes, and the Covenant of Grace, therefore the Lard accepts us, and accounts us righteons. And because this feemes ftrange to the fonnes of men, therefore wee fee with how much adoc Paul labours to make it good, what ffrong obications were against it in all times. Theve shewedebe reason: Now when you reade Rum. 3. and 4. and Gal. and 4. you may know the better the meaning

The confir mation of the Covenant. meaning of those places. Well, you see the cove.
nant, you heare that there is such a Covenant: secondly, you see the Condition of this Covenant.

The thirdthing is the confirmation of the Covenant: when a Man heares that God will youch fafe fo much favour unto mankinde, a Man is ready to fay as Gideon did, alas, my family is poore in Ma. naffes, I am the leaft in all my Fathers House. And And who am I that fould be rayfed up hitherto? That fuch a promise as this should be made to me that I should goe and fave Ifrael, &c. I say after the fame manner a man might be ready to obiect. Alas, what are we the fonnes of men, that the great God of heaven and Earth should enter into such a Covenant with usethat he should make us such promifes as thefe, that hee should make us heire's of the World, that he should bleffe us in that manner, to make us fons, to make us Kings and Priefts: Saiththe Lord, I confesseit is a covenant that needs confirmation: Therfore the Lord hath confirmed it all these wayes : The Lord hath confirmedit, first by his promise: faith he, you have my fure word for it, if that be not enough. I will confirme it by an Oath, and because he had no greater to sweare by, he faith by my selfe have I sworne, that I will make it good: This is not enough, but he confirmes it by the bloud of Christ himselfe, the Mediator shall come and confirme this Testament, and when the Testamentis confirmed by the death of the Teftacor, there is no more altering of that; faith he, Gal. 3. A mans Testament no man changeth, after once it is confirmed : and when the Testator is dead, He6.9.

The Covenancconfirmed.

By Gods promife.

By his Oath,

By the bloud of Christ. Gal. 3.15.

Heb. 9. then the Testament is confirmed : So it is confirmed by the bloud, by the death of the Teftator. This is not enough, but hee hath added seales unto it, he hath confirmed it likewise by them : Saith he, I will adde the feale of Circumcifion; and of the Passeover. Concerning Circumcifion, faith Circumcifithe Lord, Goe, and circumcife your felves, and when I fee the Circumcifion, I will remember my Covenant, and make it good to you that as he faid of the Bow, he fet the Bow in the Cloud, faith hee I will make my Covenant, that I will never destroy the earth again with Rain, this Bow shal be the witnesse of the Covenant, and when I looke uponit, I will remember my Covenant: after this manner are the fignes and feales of the Covenant; Saith he. Circumcife your felues, and when I fee that I will remember my Covenant, and will spare you and I will make good to you all the promises of it. So likewise the Passeover, faith he, See that you Passeover. keepeit, take the Lambe, and sprinkle the bloud, &c Sanh he, when I fee it, I will remember my Co. venant. Where, Believed, this is to be observed, that these fignes or seales of the Covenant, not onely confirme the promises on Gods part, but they fignific that Flith, that condition which is required on our part: For when the Lord comes and lookes into his Church, and fees a great company init, fees his house full, and he comes, and askes, What doe youin my house? What doe a number of those that professe themselves to bee within the compalle of the Covenant there? Their answer is Lord wee believe we are among those that keepe the condition

e,

æ

9.

By feales

The Gales of the Covenant are fignes of our Faith,

Circumci-

condition. If you beleeve, where is your Circumcifion ? It may be you have the outward Cicum. cifion of the fieth, but where is the Circumcifion of the heart? For, if they did beleeve indeede, it would worke a change in the heart, as Faith, I told you, that is indeed alively Faith works a change. ie cuts off finfull lufts, ir makes a man deny himelfe and cleave to God, and ferue him with a perfect heart. So againe, after that manner doth the fecond figne of the Covenant, which is the Paffeover. when the Lord thall aske Do you believe? Yes here is the sprinkling of the bloud of the Lambe, But where is the true fprinkling vpon the heart and conscience? Here is the outward Passeover, the outward profession, you come and take the figne & the feale. but where is the inward sprinkling! Therefore you fee what was required in the Paffeover Saithhe when you ear the Lamb &cAfave you tafted of the fweetnes of the Lambe, have you ever tafted of the fweetnes that is in Iefus Chrift fo that you can love him and delight in him? Areyou clad like those that went out of Egyps, with their flaves in their hands, and their feet flod: that is, are you ready to goe out of Bgypt, that is, is from finne, and wickednes from the stare of unregeneracie, wherin you were before ! Again, have your foulestafted of the fowre herbes, of all the bondage, that now you are weary of that bondage of finne and fathan, that you defire exceedingly to goe from it, that you reckon the contrary condition a condition of freedom, where in you are willing and defirons to continue ! Saith

the Lord when I looke upon the le fignes, I will te-

By sprinkling in the Pallcover.

Whatis

By eating the Lamb.

By going out of E-

By fowre

member

remember my Covenant, onely fee that your Circumcifion be not in the Letter, as we fee Ram. 2, but Rom. s. fee that you be circumcifed in your hearts : that there not onely be a Paffeover, but fee that you keepe the Paffeover with finceritie, fee that all Leaven be cleanfed out of your hearts, that is, that your Bydeas. hearts he empty of the dominion of every fin ; fee leaven, that you have tasted of the sowrenesse of that bondage, that you be willing to be rid of it, fee that you bee willing to travell out of Egypt, to another, to a further countrey, feethat this be reall not in profession and shew, but indeed, And, faith the Lord, I will remember my Covenant, and thefe are the confirmations of the Covenant, faith the Lord, you shall not need to doubtit, I have sworne, it is repeated Heb. 6. Befides it is confirmed with Hebr. 6. the bloud, with the death of the Testator, and there is none that alters the will of the dead, when he is dead they adde nothing to it: nor take nothing from

it. Belides, I have confirmed it with feales, and therefore it stands unalterable. These three things we have obferved now in this Covenant.

FINIS.

THE



THE TVVELFTH SERMON.

GENESIS 17. 2.

And I will make my Covenant betweene me and thee.

O U have heard what the Covenant is in the generall,

The fourth thing is, what the particular branches, and parts, or gifts and priviledges of this Covenant are,

and those wewill reduce to thesethree heads.

Now the three parts of the Covenant, are answerable to the three Offices of Christ. For we told you, it is Christ himselfe to whom the promises are immediately made thee is a Priest, a King, and a Prophetitis he that makes good all the parts of the Covenant, and he doth it according to all his three Offices

The parts of the Co.

Offices, Remission of sinnes, he gives as a Priest: the other Priests were but a shadow of this Priesthood of Christ, he is the great High Priest, that is boly and barmeleffe, and undefiled, that is higher than the Heavens: the great high Prieft, that is entred (faith the Text) into the very Heavens themfelves; he that fits at the right hand of God, and is now present with him : he that is not entred in by the blond of Bulls, and of Goats, but by his own blond. This is fuch a high Priest as is able indeed to give remission of sinnes, and therefore faith the Apoftle, Hebr. 10.22 . Seeing we bane fuch a bigh Prief Heb. 10,22, doubt not, but now come with full assurance of Faith, when you fee such an High Priest as this ; If they were able to beleeve, that had but a weake man to be their Prieft, before the comming of Chrift, that offered for his owne finnes, aswell as as for the finnes of others, that often repeated his Sacrifice, that had but the bloud of Buls and Goats, that did but enter into the Tabernacle, faith hee, when you fee lefus Christ himselfe come, that hath no finne of his owne, that offered one perfect facrifice, that hee needs not to repeat, that entred not into the Tabernacle, but into the Heaven it selfe, that did this with his owne bloud, and not with the bloud of Beafts, faith he, draw neere now with affurance of Faith, that is, Why should you make question now? you have great ground of affuring your selues, that your sinnes shall be forgiven: Now you may truft perfedly to the grace revealed through him. This is the first. The fecond is, I will teach you knowledg, and that

hee

I. Part. Remilion of finnes. The excellency of Chritapriefthood.

Note.

2. Part. ledge.

Aa 2

Theexcellency of Christs Prophetticall Office. he doth as a Prophet: you shall no more teachevery man his Brother, but all shall be taught of me. Beloved, it is another kind of teaching, when the Lord reacheth us knowledge, than that is that wee can have from the hands of men; Christ is another kinde of Propher, you come not to heare him fpeake, to heare him teaching, as a man heares other Lectures, where his understanding is informed; but he is such a Prophet, as enlightens every man within, that comes into the world : that is, every man that is enlightned, is enlightned by him, he is fuch a Propheras baptizeth you with the Holy Ghoft, he is fuch a Prophet that makes mens hearts to burne within them when he speakes to them : such a Prophet, as faith to Mathew, follow me, and hee dothit: Such a Prophet as faith to his Ministers. Goe teach all Nations, and I will be with you, and I will make you able Ministers not of the Letter but of the Spirit, there is no Man in the world can fay this but this great Prophet, and this is the Prophet, that the Lord hath rayled up, the Prophet that he promifed he would ray fe another like Mofes, that great Propher, that fhould teach men after another fashionthan all the Prophets before were ever able to doe. And that is the second part of the Covemant.

1. Coz, 8.

We may knowmany things, but it is a hard thing to know as we ought to know. It is said of an unregenerate man, 2 Cor. 8. Heknowes nothing as he ought to know. For example, thou may strknow sinne, and know it most exactly, but if this doe not worke upon thy heart, if the sinne lye not exceeding heavie

heavie upon thee, if it breed not in thee godly forrow for it, if it doth not amaze thee, as it were, with the filthines and vilenes of it, it is because thou doeft not yet know it as thou oughteft to know it: And how shall a Man doe then? Goe to Christ, he is the Prophet, that is, hee teacheth a Man, to fee things fo, that his heart, his will and affections shall likewise be moved with it: You are to confiderthe Covenant when you goetothe Lord; and therefore that man that faith, I can looke upon my fin with dry eies, I can looke upon it, and never be affected with it, this is, because hee is taught but with the teaching of men; hee must remember that this is a part of the Covenant, & Godhath bound himself by an oath to performe it lesus Christ, as he Ba Prophet, God hath fent him to teach thee all things belonging to falvation, and fo to teach thee, that thou shalt be in a right manner affected with it

And so likewise put the case thou know God, thou sees him in his attributes, thou hearst him often described, and art able to describe him to others: but for all this, thou sindest not thy heart affectioned toward him, thou sees that excellency and beauty that is in him, so that thy heart, is not enamouted with him, thou can thou say thou lovest him with all thy heart, with all thy soule, and with all thy strength. What wilt thou do in this case: Goto Christ the Prophet, and beseech him that he would teach thee to know the Lord, this is his promise, if thou pray to him, and hee doe not doe it, urge him with this it is a part of his Covenant, that hee hath confirmed by Oath, and must doe it, and

Christ as a propher reacheth us

To know fin aright.

To know God aright

Aa3

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be affured of this, if we feeke and bee earnest with him, he will teach us to know the Lord, and to know him fo, that we shall love him with all our foule, and with all our strength. The like may I say of any

thing elfe.

Midians aright.

Put the case afflictions come upon thee, and thou be not able to be patient under fuch afflictions, suppose it be a matter of disgrace and discredit, that so wounds thee, that thy heart cannot be at reft, what is the reason of this? Thou callest to minde. it may be, all the rules of patience, that fhould teach thee to beare afflictions well, and yet thou art not able to doe it: the cause is, because thou doest not yet know these outward temptations, these outward evills, as thou oughteft to know them, if thou diddeftthey would feeme small to thine eyes, finne would be an exceeding great griefe, but the fewould be buttrifles and flea-bitings, in comparison of the other: GoetoChrist now and beseech him to shew thee what is the nature of these outward crosses and losses, that thou mayest bee taught of him once : Hee is the great Prophet that teacheth a Man fo, hee so presents things in their owne colours to the understanding, that the will and affections follow and apprehended them aright, goe to him, and befeech him that thou mayeft know them, as thou oughtest, and thou shalt finde that thou shalt bee able to beare the greatest crosse with patience, it shall be nothing then to thee, it will appeare to be a fmall matter, when hee hath taught thee to judge aright, thou shalt not bee deceived in it.

So likewise, for pleasure, when a man finds his heart so wedded to any sinfull lust, to any evill haunt, wherein his heart is held inordinately, that it cannot divorce it selfe from it, goe to Christ, he is the great Fropher. Thus we may doe with the rest. This is the second part of the Covenant.

The third part of the Covenant is, that which he will perform to us, as he is a King, and it confifts

in thefethree things.

You know the Office of a King is to guide and rule: Now, if thou find thy heart unruly, if thou find thy selfe subject to unruly affections, to sinfull inordinate lufts, which thou canft not maller, it is a part of his Kingdome now to fet up his owne governement inthy heart, to put his Law in thy mind, and to write it in thy inward parts, that fothou mayeft be indeed subicet to the Kingdome of Chrift in a willing manner. When a Man fees nothing (as we faid before) but the outward letter of the Law, he will never be subject, he will never yeeld obedience, but Christ comes as a King now, and puts an inward disposition into the minde, that shall answer the letter without, and so hee makes a man subject to his governement. Beloved, that phrase is to be marked, Heb. 8.10. faith the Lord, I will put my Law intotheir minds : there are Lawes out of mens mindes. Lawes without that every man may fee; but it is another thing to have the Law put into a mans minde: For example, this is the Law without Thon Shalt love the Lord thy God, with all thy heart with all thy foule & with all thy frength, to answer which you fhal fee, Deut 30 6.1 wil circumcifethyheart, &

To know pleasure aright.

3. Part of the Corenane Christs kingly ofsicein 3, things.

To febdue

Heb. 8.10. The Law without & within the minde.

Dent 30.6

with all thy heart, and with all thy soule, and with all thy strength: That is, I will put this affection, or this Grace of Love within thy heart, it shall not bee without onely, but I will put it with-

in, that there shall bee a grace within, a habit of Love within, answerable to the Commandement without: This isto put the Law into the minde : You know this is the Commandement of the Lord, You shall feare the Lord, and keepe his Ordinances, and his Statutes, and his Commandements to doe them. Well faith the Lord Ier. 32.40.1 will make a Covenant with you. And what will I doe? I will put my feare into your hearts. I will not onely give you this precept, that thou shalt looke on withour, Thou fhalt feare mee and keepe my Commandements : But I will put the affection of feare into thy heart, there it shall bee, and then thou shalt eafily feare mee, and keepe my Commandements ; thou shalt feare to disobey me, thou shalt feare and tremble at my Word, and take heede how thou doest anything contrary to my minde: And Belo. ved, when this is done indeed, he makes us Kings, as he makes us Priests and Prophets: For when a Man is thus taught, hee is a Prophet, other men need not to teach him, for he is a spiritual manthen, and is able to inage of all things; I fay, when this

government is fet up, and the Law is put into his mind, when it is put into his inward parts, then he makes us Kings: For when men have so much strength within themselves that they can guide and rule themselves, and walke in the way of

Ier. 32. 40.

righ:

righteoulnesnow they are made Kings, & fuch Kings the Lord maketh all those that come to him.

This is the first part of his Kingdome.

The second part is to give us abundance of all things, to give us peace . For the Office of a King, (you know) is to keepe his people in peace, as it is faid of Saul he clothed them with fearlet: That is, he made his people to abound with wealth, and peace, and quietheffe: this the Lord doth likewiseand it is a part of his spirituall kingdome. Now his kingdome is fpirituall: therefore the main work of it is to give us inward peace and joy; You may have troubles in the World, but my Kingdome is net of this world, and therefore we are not fo much to expect an outward worldly peace, (though we have like wife a promise of that, but in me you shall have inward peace, faith he, the Kingdome of God is in rightcoufneffe, that is the first part, when God works righteouines, as I have named before. The second is Peace and toy, so that that is a part of the (everant, God promifed inward peace and joy, when you want it, know, that it is apart of his Covenant, you may goeto God, and befeech him to fill your hearts with this peace that paffeth under flanding, and with this joy which is un searcheable and gloriens: Goeandbeseech him to enrich your hearts with those spirituall riches that belong to falvation. This is a part of his Kingdome, and that which hee hath promifed to us: now this is not all, but hee hath promised likewise an outward peace, bee peaceapart hath promised wee shall bee made heyres of of Goes

To give abundance ofreace.

Spiritual peace a part of Gods Covenant.

Covenant.

allthings, all things are yours hee hath promised outward riches, we are heires of all the world: So that is likewise a part of his Covenant; when a man wants any outward comfort, any outward help and blessings, or deliverance, he may goe to Christ that is the King of all Kings, as hee is Lord of all things, as he himselfe is heyre of all things, and befreech hims to grantitune o him: For it is part of his Covenant.

Togive victoryover all ourenemies.

Luke 1.74.

Christ as King overcommeth.

Spirituall enemies,

Outward enemics.

And the third and tall is, that we shall overcome our enemies, that is the third branch of this Kingdome: And that which was promifed to Abraham, thou faits poffeffe the Gates of thine enemies, when he renewed his Coornant, upon the offering of his Sonne. And you shall find it, Luke 1.74 repeated a gaine, this is the great promife that God hath made, that being delivered from the hands of all our enemies me might serve him in righteous nesse and holine se all the dages of our life. Now as this Kingdome is firrituall, fo the chiefe part of this Kingdome ftandeth in overcomming our spirituall enemies; and therefore you may challenge this Covenient at his hands, when you are to wrestle with Sathan, or any temptation or luft, LORD, hast thou not faid, that thou wilt deliver me out of the hands of all mine enemies ? Is it not a part of thy Covenant ? But, BELOVED, that is not all neither; there is a promise, and that is a part of the Covenant likewise, that wee shall overcome our outward enemies, thou shale possesse the gates of thine enemies; fo farre asitis good for us, as far as God fees it meet, he disposeththese in a different manner

manner, but yet it is a part of the Covenant, and therfore a man, may go & challenge it at Godshands; Lerd, if it be good, if it be fit, and meet for me to have it, thou haft promifed it, I fhall have victory over them alfo. So now you fee what the Covenant is Burnow there is one maine generall, that likewife is a branch of this Covenant, that is generall to alt the three that is the giving of the spirit, it is a branch of the Covenant, as we fee Joel 2. which is repeated Alts 2. I will powre out my Spirit upon all fiefb in shofe dayes, and your young men fhall fee wit fiens, &c. Beloved, know that this was a partofthe Covenant that was made with Abbaban, It was expressed to Abrahamingeneralt; I will bleffeshee, afterwards there were feverall branches of it, nowone thing was expressed as a part of the Covenant, and then another: Among the branches this was one, I will poure out my Spirit upon all fleft, which is that which you have likewife, Efay 4 4.3. I will powre out my (pirit as mater upon the dry ground and you shall grow as grasse, and as the Willow by the Riners of water. Whereof that this is the meaning, Peter makes it good, Alt. 2. And fo likewife the Ad. great promise that our Saviour Christ made to them was, I will baptize you with the Holy Ghoft, this promise was made before hee departed in the flesh, but it was fulfilled after, when hee powred forth his Spirit. Beloved, this is that great part of the Covenant, that which comprehends the life of all the other three, that which maketh us to doe all the reft, that which makes us Rings, and Priefts, and Prophets, this powring out of the

Icel 1. AQ.3.

-in.i.O.7

The giving of the fpuit a part of Gods Co

Spirit

Spirit upon us, even as Christ himselfe was annointed with the Spirit without measure, that he might be a Prophec, a King, and a Priest; that which enabled him to performe all these Offices, was the essusion of the Spirit upon him without measure. That which makes us able to be partakers of those three parts of the Covenant; is likewise the same spirit, wherwith we are annointed according to our measure. So much shall serve for this, namely, what the particular branches, and parts and priviledges of the Covenant are.

5:Obiections against it. The fifth and last is the Obiections that are made against this Governme. There were two great Obiections that Paul every where met with (for our scope is, that when we put all this together, that we have delivered about this Covernme, you may read at leasure, Romes Sequand Gales, and 4 and all the promises made to Abraham, and when you have this before you, you wil be able then to understand it) I say there are two great Objections that Paul every where met with.

1.Objett

The one is from the Law; Is it not saidevery where, those that obey the Commandement shall live, and every promise is made still to them that feare the Lord, and keepe his Commandements? And therefore it is by the Law.

Answ.
The promi
fes are not
to the obedience
of the Law.

Nay, faith the Apostle, Galat.3.it is impossible that it should be by the Law: for the Law was given 430. yeares after: the promise and Covenant was established with Abraham long before it is streament be now, that that which comes after, can disanul

difanull that which went before : But belides there is another greatreafon, and that is this; faith -the Apostle, you were never able to keepe the Law, voucould never be faved, if you would have it by the Law, to what end is the Law given then? By reason of transgression, that you might learn to know how impossibleit is for you to come to God, to be partaker of the Orvenant any other way than by Faith Saich he, you might remember that and when hee was in innocency and perfection, was much flyonger then you, yet did not keepe the Law bur, because the was calle for people to forget, the Law was given againe by Moles upon Monat Sinaic that the twd by that meanes might be minde you of the Commandement, and of your finnes, and of the curse belonging to you, and therefore, faith hee, when the Law was delivered at was for terrible, that Mofes bimfetfe did eremble, and therefore faid the people, Lord, der not thou fpeakest us any more, deliver not the Law to us any more, but let Mafes come and be as a Mediator betweeneus ler him freake . For we are not able to leather fires, there burnings, we are not obleto fee this and live. The meaning of it is this, the Law, if any man looke on it, it is to terrible, when God comes to speake unto a Man in in his Law, and in his Commandements, that there is nothing to be expected but death. That same fearefulnesse at Mount Smai, was but onely an expression of the feare which the Law of God pens apon every mans confcience: And therefore when the People then delixed Mediator, that might freak, and that God might **speake**

The Law was after the promile.

Because we cannot keepe the Law.
The end of giving the Law.

Aufer.
The coregrace closthed auth
the coremontil

What the terrours as thegiving of the Law did fignifie speake no more another thing was signified by it, that no man is able to come to God, by yeelding obediencero the Law, but he must needs have a Mediator to goe betweene God and him.

obiect.

The other objection is from the Geremonies of the Lawreney were ready to fay, We have a Priest, we have factifices, wee have divers washings and Rites, &c. We were wont to be faved by them, Why may we not so still?

Arfiv.
The Coremant of
grace cloathed with
the Ceremonial
Law.

The answer to it is, That these were but the oldnesse of the letter, for indeed all these did but cloath the Covenant of Grace is the Covenant of Grace was delivered to the sewes, the Ceremonies did indeed but set it out, they were but types and shadowes, by which it was expressed to the sewes the sewes by reason of their ignorance were not

Simile,

ableto see the signification of the Spirit for the letter, they were not able to see the Sword for the sheath, the kernell for the shell: that is, they could not see Christ himselfe, the inward promises, but stuckein the outward barke and rinde of Ceremonies, in the shell of them, and so they became unprositable: but indeed those Rites did nothing but cloath the Covenant of Grace, and set it forth to them So much shall serve for the dispatching of these fivethings.

able to fee the bodie of the clothes, they were not

Now hence you see how those difficulties may be answered, that I mentioned before. For example, it is sayd, the promise is made to the seed, you the promise is made to us, and yet agains the Government is made with Abraham: How can all these

fland

Quest.

fland together ! The promifes that are made to Anim. the feed, that is to Christ himself, those are these promises : Then halt be a Prieft for ever, and I will rive theethe Kingdom of Devid, thou shalt firm that brone. Thou halt bo a Prince of Prace and the govern ment fall be upon thy floulders ; likewife thou finale bea Prophet to my People, thou falt open the Pris fon to the Captive thou shall be annointed &c. and and then shalt goe and preactito them to Thefe are the promifes that are made unto the feed alobe ber

The promifes that are made to ps, though they beof the fame Covenant, yet they differ in this, the active partis committed to the Mefflat, to the feed it felf; but the passive part, those are the promiles that are made to us ; Tou hall be rangelit. You shall be made Prophets, likewife you shall have your fins forgiven, you hall have the effect of his Priefthood made good untoyou, you that be fubich to his government, by an inherent sighteout nes that he shall work in you, for you shall be made Kings. So the promife is made to us. 15000

How is the promise made to Abraham? For itis faid, In theetall the Nations of the Earth Shall bee ble fed.

The meaning of it is, they are derivative promifes, the primitive and Originall was made to fefus Chrift : But why is it faid then, that in Abraham all the Mations of the Earth (ball be bleffed? The meaning of it is this, there was none that ever was partaker of the promifes, but the children of Abrahim, and herefore they were derived from Aluna hain to all the men in the world be fidesutherever

What promiles are medeth ! Chris

The promifes made to us paf.

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Note,

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Marital.

. r. 20,000 Citate teners

no min v Gaderic Laro bers wed,ees Child of Abrabam,

All that?

partake of

Christ deriyed from
or grafted
into Abraham.

Rom. 11:17 How the Gentiles receive the promisein Abraham,

Object.
Repentance a part of the Covenant on Gods part and ours too, how.

have beene fince. Now what is it to be a child of Abraham! Not to be borne of Abraham according to the fleshibut tobe like Abraham: You arethechil. drewof the Devill: Why? You are like him. So that all that have Fuith, are the Children of Abra. ham: but yet more is meant than that: I fay, all that doe partake of this promifed Messiah, are derived from Abraham either derived from him, or ingraf. ted into him, one of thefetwo , all that were faved beforethe comming of Christ, were eyther fuch as descended from him, or were ingrafted into the fame Nation. But what doe you fay of the Gentiles, that are now come in & How doothey receive from Abraham? How can it be faid, in A. braham footh all the Nations of the Earth be bleffed? You know it is faid, Rom. I I that the natural bran.

ches were broken off and the wild Olive is ingrafted in! That is the reason likewise why the Law comes from Slon, the Lord will have the Gentiles to be ingrafted in to the stocke, as it were, he will have the Law proceed from Ierusalem: he will have them put into that family as the Proselytes, and so were all Nations: for they received it from I. rusalem: For they had the Oracles of God committed to them, all the Nations of the World received them from them, they drew the sap of knowledge from them, so that they were grafted in Thus all the Nations of the World were bleffed in Abraham, and Abraham was bleffed in the seed it selfe.

But yet one objection is yet behind, that is, how comes it to paffe, that to be renewed in the Spirit of our minds, and to walke in the wayes of the

Lord

Lord in the way of regeneration, should be a part of the Covenant. on our part, you shall repent and beleeve, and bee renewed and then you shall bee forgiven, &c. you shall have the kingdome, and yet for all this, you fee, it is a part of the Covenant on Gods part, saith the Lord, Ezek. 36.26. I will give you anew heart and a new Spirit, there is an expression of the Covenant, and yet it is a condi-

tion that is required on our part.

To this lanswer briefly , The Condition that is required of us, as part of the Covenant is the doing of this; the action, the performance of thefe things, it is to repent to ferve the Lord in newneffe of life, but the abilitie by which wee are able to performethele, is a part of the Covenant on the Lords part, to have new hearts, and new spirits, whereby wee are able to repent, and to bring forth fruit worthy of amendment of life; I fay, the inward abilitie, the change of the heart, the renewing of us in the spirit of our mindes, the writing of the Law in the inward parts, that is a branch of Gods Covenant, butthe doing of this, the bringing forth the fruit of these inward abilities, of these inward habits and graces, that are planted in us by the power of Chrift, that thing is required in us. As for example, the very habit of Faith, the very grice and power of beleeving, that God hath promifedto give, it belongs to him: but to beleeve, to take the promises to accept of lesus Christ, and to receive him, and the gift of righteousnesse by him, this is required as a condition on our part. And fo much shall serue for the opening of this, and for this point. Bb The

Ezek.36,

Answ.
The actions of
Faith and
Repentance
ours, the
power of
doing them
Gods.

Anfw. How to know whether we be in the Covenant, or

By Faith.

The next question we had to propound to you, was this. How a Man should know whether he be within the Covenant, or no? You shall know it by this. How did Abraham, know whether hee wasin the Covenant, or how will you know whether Abraham, or any other were? Saiththe Text, A. braham beleeued God, and therefore God reckoned him, as a Manthat was righteous, and accepted him to bea parraker of the Covenint: And so, if thou beleeve, it is certaine then, thou art within the Covenant : But how shall a Man know that ? Gal. 5.5 Neither circumcifion availeth any thing, nor uncircumcision, but faith which worketh by love. Ifthou canst findthis now, hat thou are able to take lesus Christ, to take him as a Lord and Saviour, thou art able to beleeveall the Covenant of Grace, thou art

by that put into the Covenant.

How to know ifour faith be true:

Simile.

True faith is operative

But how shall a man know whether his faithbe right or no? For, you know, there is a falle, dead, and counterfeit faith: if it be right, thou shalt find it to be of a working and lively nature, but many times we may be deceived in that. A woman many times thinkes thee is with child, but if the find no motion or flirring, it is an argument shee was deceived: So when a Man thinkesthat hee hath Faith in his heart, but yet he finds no life, no motion, no stirring, there is no worke proceeding from his Paith, it is an argument he was mistaken he was deceived in it . For, if it bee a right Faith, it will worke, there will be life and motion in it. As Abra. hams Faith, you feeit enabled him to doe whatforver God appointed him, to offer his sonne, to ex-. comunicate communicate Ismael, when God bid him cast him! out, though hee loved I [mael exceeding dearely, yet he did it, and did it readily: So, whatfoever else God bade him doe, here was a work of Faith.

But yeta little further, a man may be yet deceived in this, a mans Faith may worke, and an Hypocrite may doe many workes, if it be but bare working, a man may bee deceived, and therefore do much this is added further, it workes by love A man Faith. may docexceeding many duties, he may fuffer Martyrdome, he may give all to the poore, he may be a very diligent Minister of the Gospell: For Paul faith, I may (peake with the tongue of Men and An. gels, I may give my goods to the poore, I may give my body to be burned, and yet if thefe great workes be done, without love, they are nothing. But on the other fide, if you find this, that you doe, but the least worke, if it be but to give a cup of cold water and do it out of love, if you abstaine from one sin. if you overcome any one lust what soever, that is neare and deare to you, because you love lesus Christ, if you fer your selues upon any worke, upon any imployment and endevour, and thy heart witneffeth this to thee, It is because I love the Lord and defire exceedingly to pleafe him, he is one that I would faine have communion with, my delight is in him, therefore I doe these workes, for it is my meate and drinke to doe his will : now thou are on a fure ground, now thou mayest know thou are within the Covenant : For thou beleevest as Abraham did, and therefore thou art within the Covenant, as he was; thou may it know it because thy Bba

Doing duties with love a figne of Faith.

By being

grafted in

Faith works, and then thou mayest know that it workes right, because it is done by love,

Well, yetthere is another way to know this, that is, in thy feed (faith the Text) shall all the Nations of the World be blessed: It a man be then ingrafted into this seed, into the Messiah once, then he shall be blessed if once he belong to him. Well, how shall a man know that?

How to know wee are ingrafted into Christ-

If thou have received the Spirit of the Sonne : for whofoever is in Chrift, hath received the Spirit of chrift, if he have not received the Spirit of Chrift, heeis not in him. Consider whether you have received the Spirit of the Son, the Spirit of the promised seed, that is, whether thou are made like Christ by the Spirit : for the Spirit will affimilate thee, and renew this Image in thee, beemaketh thee fuch another, in some degree as he is, yea, he will not only doe this, but hee will witnesse to thee, that he is thy God, and that thou art of thosethat are partakers of the Covenant : and therfore this is the way to find it out, that is the thing! intend to infift upon, to find out whether you have this spirit, you shall find it, this is the great marke that the Apostle Paul insists upon still in all his Epiftles, by which a man may know whether hee be within the Covenant or no, still iris this, wee have received the Spirit, and the Spirit feales as to the day of redemption, we are established and sealed by the (pirit of promise, and we have received the Spirit which is an earnest, de.

Anevidence of being in the Covenant,

> Now to know whether you have the Spirit, I will commend thefetwo places of Scripture to

OU

your oconsider: one is, Rom. 8. 15. Ton have not received the Spirit of bondage to feare againe, but the Spirit of Adoption, whereby you cry Abba Father. The same Spirit beareth witnesse with our spirits that wee are the sonnes of God. The other you shall find 1 lohn 5.8. And there are three that beare record in Earth, the Spirit, the Waer, and the blond, and these three agree in one. If you would find out whether you have the Spirit of the Sonne or no, you shall know it by these three.

In the Antecedents, the Concomitants, and the

Consequents.

The Antecedent Is the Spirit of bondage, for that of necessi ie must goe before, so that if thou never hadft the Spirit of bondage, certainly, thou haft not yet received the Spirit of the Sonne: For the Apostlespeaks of it here, as the common condition to all Christians, they doe not receive the Spirit of bondage againe, you had it once, but now you have the Spirit of Adoption: I fay, every man must have this spirit of bondage, and the ground ofitis this, because no min can come to Christ, ex. cept the Law bea Schoole-Mafter to bring him to Christ. Now the Law is not a Schoole-master, it teacheth no man, except the spirit of bondage worke feare, except the Spirit of bondage put an edge upon the Law put a Sword into the hand of the Law to pricke the heart, to wound the heart, asit is faid, Acts 2. This is the Spirit of bondage : You may heare the Law, and the threatnings and curfes applyed to you ten thousand times over, and yet no feare bee bred in you, except Bba

Rom. 8. 19

t loha s. t.

Trial where ther wee have the spirit.

By that which goes before, Namely the spritos bondage.

The Law worketh not without the spirit of botdige. Affictions and judgements the executioners of the Law:

1 Sam. 11, 8, Eur. 10.9.

Ads.16.

Afflictions noteffectuall without the spirit of bondage

The spirit of bandage teacheth us to know Christs

the spirit of bondage ioy ne with it, that makes it effectuall. Now in the Law are included judgements and afflictions, which are but the executioners of the Law, fomtimes it goes with the Law it felfe, fometimes with the judgement and affidi ons, it is the Spirit of bondage that muft goe with both: As for example, when it thundred and rained in Wheat-harveft, I Sam. 12. the people feared exceedingly & Ezr. 10 9. when there was an exceeding great Raine, the people did exceedingly tremble: and, you know, in that Earthquake, thoughall were fale, Act. 16. and there was no caufe whyhe fhould be so unquiet, yet we see how the lay lor was amazed, his heart was wounded, this was not for these particular Judgements, there might be a great Raine, there might be a great Earthquake, and thunder in Wheat-harvest, and yet mens hearts little moved but there went a spirit of bondage, that bred a feare in them, this is that, I fay, no man can come to Chrift, without the Law, either in it felfe, or in afflictions, which are but the executioners of it, and these are not effectuall without the spirit of bondage.

And there is very great reason for it; because of therwise we should never know the loue of Christ, hee that hath not knowne what the meaning of this spirit of bondage is, what these seares are, what these terrors of conscience are in some measure, knoweth not what Christ hath suffered for him, or what deliverance hee hath had by him, besides, hee will not be appliable to Christ: But I will not stand more upon this. Hast thou not had

the

the spirit of bondage? I say, furely, if thou haft not talted of this, Christ hath not lowne the feed of grace inthy heart: doth any manfow before hee hath plowed? Doth any man make a new impreffion before there bee an obliteration of the old ? Before the heart be melted with the spirit of bondage, there is no fense of a new spirir, to make a new impression upon it ; I confesse it is different, it is fometimes more, fometimes leffe, but all have it, more or leffe , fometimes the Medicines goe fo of bondage close with the reveiling of finne, and judgment, that it is not fo much discerned : sometimes againe, sween God meanes to beflow upon fome men a greater men. measure of grace, and therfore he gives themagreater measure of the spirit of bondage, because God meanesto teach them more to prize Chrift, he meaneth more to baprize them with the Baptifme of the Holy Ghoff, and therfore he baptizeth them with agreater measure of the spirit of bondage, they shall drinke deeper of that spirit, because his intention is, that they shall drinke deeper of the spirit of A. doption : and therefore Christ takes it for an Argument, concerning the Woman, when he faw thee loved exceeding much, furely shee had a greater measure of the spirit of bondage, shee was much wounded for her finnes, there had beene exceeding much forgiven her, in her apprehension : and fowas Paul exceedingly wounded. This must goe before.

The spirit

The things which goe together with it, are thefe gorogether three, the testimony of the Bland, of the Water, and with the ofour own Spirits.

B b 4

First.

Spirit.

The teftimeny of the bloud of Christ.

First, beloved, there is in the testimony of his Bloud, There are three that beare record in the earth, the Spirit, the Water, and the blond, though Spirit bee put first, as it is usuall among ft the Hebrewes and in the Scriptures, to put thelast first, Nowif a manwould know whether he be in Chrift, whether hee have received the promised seed or no, let him consider first, whether hee hath beleeved in the Bloud, that is, there is a word of promise, that faith thus to us: There isa Sacrifice that is offered, there is the bloud of the Lambe shed from the beginning of the World and this B'oud shall wash thee from all thy fins. when a man stands to consider this promise, this promise hath two things in it, there is the gruth of it, and the goodnesse of it a Man doth, with Abraham, beleeve the truth of it, hee beleenes God, and faith, it is true, I beleeve it; but withall, there is a goodnesse in it, and therefore as the understanding faith, it is true, fo the will faith, it is good, and hetakethir, and imbraceth it, and is exceeding greedy ofit: For when the spirit of bondage makes a man feare, it empties a man of all righteousnesse, as a man emptics a Caske, that there is nothing left init, it pulls away all other props and stayes from him, it leaves a Man in this cafe, that he fees nothing in the world to fave him, but the bloud of Christ: when a manfees this, hee takes fast hold of that, he will not let it goe for any thing, and though it bee told him, you shall have many troubles and croffes, you must part with all you have, you

shall have somewhat hereafter but you shall have

Two things in the promifesof God.

Note.

little

little for the prefent; because not though it cost him his life, if he may have this bloud to wash as way his finnes, it is enough, this he layer fall hold upony no will be occlosed a six if I salvoy have more

When a man doth this, at that very house her is entred into Covernor, he is translated from death to life, her hadinow received the promised lead, and become he belied. For God hathland it, and tworne it, and it cannot be otherwise a cand this is the sellimony of the Bloud, when a Man can say, I know I have taken and applyed the bloud of Google test upon it. I believe that my finnes are forgiven, I grafpe it, I receive it, this is the testimony of the bloud.

Nowwhena Man hathrookethe Bloud, Whate Shall hee continue in filebineffe Bill and walke thet the Justs of his former, jiggorance? No the Lord comes but by bland onely, but by Water alfordatis by fanchibiation the fonds the Spirit of landification that cleanfeth and washerb his forvants that walleth a way not onely the outward filthineffe, but the evil nature, the fwinish nature, that they defire no more to wallow in the myre, as before : For the Land will not have a flutrish Church, and therefore, Epbef-s. Hee mafbeib the Church, and cleanfesbit , he washeth every manin the Church from toppe to toe: There is not one place in the So. le, not one place in the converfation, but it is riofed in this Water : And then when a Man comes to finde this, that he hath not encly found the bloud of Chrift, applyed unto him by Faith, but hath found that he hath been able

When s man is fail so emerinto the Covent.

fimeny of water.

Ephel.s.

spirit joyning with him, when heegoes about to parge himselfe, that helps to cleanle his confidence from dead works. This is the second testimony of

Rimony of our spirits,

Verie.

Now followes the testimony of our owne spirits, which gathers conclusions from both these and said seeing I have received the Bloud, and and seeing I have received the Bloud, and and seeing I am able to purific my selfe, I conclude I am in a good estare, J am partaker of the cover have: if a man could argue thus truly, it is said, who-seever beloweth shall be saved, but I believe, that is the testimony of the blood onely, but when a man can say, I doe labour to purific my selfe, I desire nothing in the world so much, I doe it in good earniest, this is the testimony of the water to this signe and testimony of the bloud, which showes that it is true, that it is a lively hope, for her back bath a lively hope, he parifies himselfe, I labor?

object.

Answ.

The testimony of our spirits enlightned cannot deceive.

I lohn 3.

919: I.I.

ft.m one c

.72.54

But some man may say, This restimony of a mans

the testimony of our ownes spirit, yet it is a spirit enlightned, a spirit sanctified with the Spirit of Christ, and then that rule is true, 1. John 3. If our owne hearts condemne wis not, that is, if the heart of a man enlightned, if the heart of a man, with which the Holy Ghostioynes, if the heart of a man fanctified doe not condemne him, it hee have the testimony of this Spirit, that hee shall be saved, he needs not doubtit, he hath boldnes towards soul. Then again he must consider this worke is the testimony of the spirit, the water, and the bloud, and these

thefe three ogree in one; it is not the tellimony of the Spirit alone, but it is the testimony of the Water joyned with it ; if it were but the testimony of one, indeed the ground were not good, but they all agree in one; and therefore if thou have one fure (which we shall for defcribed besides these places) to thee, it is enough. These are the things which

goe before and accompany it.

Now followeth the testimony of Gods Spirit; I named to you Epbef. 1 .Wherein after you belreved. you were fealed with the Spirit of promife. When a Man hath beleeved, and tooke lefus Christ; Secondly when he hath washed and purified himfelfe, that is, he hath gone about his worke, and fo his own spirit gathers a testimony hence, that heis in a good estate; after he hath thus beleeved then faith hee comes the Holy Ghoft, and scales the famethings unto you, that is, the Lord leaves a Man alone a while, as it were, to champe upon the bridle, as I may fay, he letsa Manaloneto fome doubts and feares, that so he may purge himselfe the more carefully, but after a time, when a Man hath put to his feale that GOD is true, then the Lord seales him againe with the Spirit of promife, that is, the Lord fendeth the Spirit into his heart, and that Spirit gives witnesse to him; and when he hath put to his feale, that God is true, then the Lord puts to his seale, and affureth him that hee hath received him to mercy. You will fay, what is the seale or witnesse of the spirit? My beloved, it is a thing that we cannot expresse, it is a certaine divine expression of light, a certaine unexpressible

The teffimony of Godspl Eph.1, 13.

Queft. The reflithe Spirit. what.

Rev. 3. 20.

The testimony of Gods [pirit is betterielt than expreffed.

ble afflirance that we are the fonnes of God, a cercaine fecret thanfeltation; that God hath received us, and put away our finnes: I fay, it is fuch a thing that no man knowes, burthey that have it : you firall finde it expressed by all thefe places of fcrip. tare, Revel y . If any man with open to me, I will came thand (up with him a that is, when the Lord enters into akind of familiarlty with a Man, when hee youchfafes him fo much favour as to come and fup and dine with him as it were, and to dwell with him : And fo, Revel 2. 17. To him that overcommeth will I give of the hidden Mannah, I will give him a white stone with a new name written in it that no man knowes but he that bathit ; thatis, there shall be a secret privy token (asit were) of lovegiven him, a fecret marke of it, that there is no man in the world knowes befides. So, John 14.21 If any man lone mee and keepe my Commandements 1 will fhew my felfe to him ; that is, he shall have anex4 traordinary manifestation of my selfe, hee shall have fuch an expression of love and peace, that shall fill his heart with peace and joy, fuch a thing that no man knowes butchimfelfe. Beloved, this is the testimony of the Spirit. I confesse it is a wonderous thing, and if there were not fome Christians that did feele it, and know it, you might beleeve there were no fach thing, that it were but a fancy or Enthusialme ; but it is certaine, there area generation of men that know what this feale of the Lord is sindeed you must remember this, to distinguish it from all fancies and delufions, this Spirit comes after you have the Water and the Blond, after you

are beleevers, after you have purged your felves, and therfore if any man have flashes of light and ioy that wirneffethat he hath received the promife, and that he is in the Covenant, and for all this hee have not the things that goe before it, he may well rake it tora delution, faith Christ, I will come and (up with him : But with whom? With him that first openeth to me. If thou open thy heart to the Lord, whenfoever he knocks, and comes to thee; And fo, To him that overcomes, I will give of the hidden Mannah. If thou be one that art able to o. vercome temptation's and unruly affections, and finfull lufts, thou mayeft conclude it is a true teftimony that thou are not deceived, but if thou be one that art overcome with every base lust, with every temptation, thou art deceived if thou art perswaded thou art in good eftare ; This is not the witnes ofthe Spirit : For it is to him that overcomes. Soggaine, To bim that loves me, and keepes my Commandements, &c. Now if thou be one that breakft the Commandements of God, that findest nor that holy fire in thy breft, that findest not thy heart affectioned to him, and yet thou haft thefe great halbes of affurance; and thinkest thy state good, thou deceiveft thy felfe, the Lord hath not shewed himselfe to thee, but it is a delusion; and therfore I lay, confider it and this is the confequent of it, that hethat hath it is able to pray. So I wil conclude all, heis able to cry Abba Father! f thou have fuch an affirance of a good effare, & yet art not able to pray thouart deceived likewife . for that is the property of the Spirit, it maks a man cry to God; and call him Father. You

The wire nes of Gods spirit is after the restimony of bloud and water,

Edysta.

with God buther children,

How to We know when ther we have the the witness of the spirit.

Object.

You will fay, Isit fuch a matter ? Every man

can pray:

Anfw. A (pirit of prayer a greater thing than men thinke

Beloved, it it is another thing than the world i. magines it to be, he that hath this Spirit, is mighty in prayer, he isable to wreftle with God, (as 14cob

did) by the Spirit of Adoption, he had power with

God as it is faid there, he is able to prevaile with the

Lord, and why ! because he can speake to him, as to a Father, hee can continue in prayer, and watch

thereunto with all perseverance : heecan speake to him as one that he is wel acquainted with, he cannot only speake remissely, but he can cry Abba Father, that shewes fervencie in his prayer : there is no man in the world that is able to doe it besides. We fee a description of other men, Efa. 33.14. whenthey Efay 3 3.14

None bold with God but his children.

are troubled, they are not able to pray: indeed they may have formes of prayer, that they may use in times of peace, but let any great trouble come upon them, let them be put to it, and you shall find they are not able to doe it: but they run away from God asfalt as they can at that time, they are notable

hear me, I befeech thee pittyme and forgive me: No but they tremble at Gods presence, as the theife doth at the presence of the ludge ; the sinners in Sion are afraid in that day when God comes, at the day of vifitation, the finners in Sien are afraid, &c. for whe

to come and fay, Thou art my Father, I bescechthee

shall dwell with devouring fire that is, they tremble at fuch a day, when the day of death comes, when God begins to shew himfelfeto them, in the

fiercenes of his wrath, when he begins to come neere them inthe day of vifitation, then they fly from

Wicked men run from God in trouble from him, as one would fly from devouring fire:) they fly not to him, as one would fly to a mercifull Father, that is ready to heare them, and help them, but they fly from him as fast as they can, as one would fly from everlafting burning. The like place you have, leb. 27. 8,9, 10. For what hope bath the Hypocrite when hee hath heaped up riches, when God fall come and pull away his foule : Will God hear his prayer when be cryes & c. Will he call upon God at Ill times ? A wicked man may make fome thew of prayer to God intime of health, & in time of peace, but at that time, faith he, when he hath spent his time in gathering riches, in heaping them up, & God comes upo him fuddenly, & fhal pulaway his foule, he teares and rends it from him, (for fo the word fignifies in the Originall) that is, he is not willing to refigne it into Gods hands, as the righteous man doth, but he is bufied about his wealth, and God furprizeth him, and rends his Soule from him: What will he doe in this case ? Will hee pray ! faith Iob. No, he gives two reasons, He hath no delight in the Lord, he never loved the Lord, there is no fuch love between the Lord and him as there is between the Father and the child, between the Husband and the wife, he never had the spirit of a son, he cannot pray for he delights not in God.

But he doth pray sometimes ?

Yea, for some fit, it may be in some extremity he mayery, as a thief at the Barre may cry to the ludg, (as he doth sometimes exceeding hard) not because he loves the ludge, but it is a cry that comes from extremity, and it is but in extremity, and by that the false-

Tob 27.8.9.

Note.

Obiett.

Answ.
Wicked
men come
not to God
eut of loue
to him, but
are forced
by their
owne extrerpicy.

fallenes and hypocrific of them is knowne: So an hypocrite may cry in time of extreamity, butit is a cry, it is not a prayer, and it is but in the time of extremity; it is not at all times that he doth it, he is not able to doe it: For the Lord is a stranger to him, he looks upon the Lord, as upon a terrible Iudge: And therefore if thou wouldest know whether thou has the spirit of the Son, first thou shalt know it by that which went before; secondly, thou shalt know it by that which goes together with it, the testimony of the Bloud, the testimony of the Water, and of thise owne Spirit.

Thirdly, thou may k know it by this, by the Confequent, it makes thee able to pray, and in the time of extremity it makes thee able to goe to God,

as to a Father, when another flyes away from him, as from everlasting burnings. So much shall serne for this time.

FINIS.

THE



THE **THIR TEENT H** SERMON.

JENESIS 17. 2.

And I will make my Covenant betweene me and thee.



H E point which we were in handling, was this, How a man may know whether he be in the Covewant, or no ! I told you there are three wayes toknow it. Let aman consider how Abraham came into

How to know whe ther wee are in the Covenant

the Covenant: Abraham believed God, and it was imputed unto him for righteenfueffe. If thou beleeve, then thou art within the Covenant; but it muft be faiththat worketh by love : if it be a faith that workes not, it is but a dead faith and if it do worke. yet if it worke not by love the Lord regardeth it

not: it is true, it is faith that layes hold upon the Covenant, but it workes by love, faith is the point of the Compasse, that fastens upon the Covenant, but love is the other part that goes about, that doth all the businesse, it is that which keepeth the Commandements, it is that which quickens us to every good worke.

If we have taken the promised feed. The feocad way to know whether we are in the Covenint, or no, is, to confider whether we have taken the promifed feed: for in him shall all the Nations in the world be blessed. How shall weeknow that? If we have the Spirit of the Soune, that is knowne by the Spirit it selfe, the Spirit beareth witnesse, the witnesse of the Spirit, as Itold you, it is knowne by that which goes beforek, by that which accompanies it, and by that which followes after. This is the point that were were in handling, and wee were broken off in the middest of it: wee will recall it a little, and deliver it somewhat more distinctly unto you, than wee could doe then for haste.

Rom. \$.15.

hee must have, beforeit, the spirit of the Son, hee must have, beforeit, the spirit of bondage Rom.

8. 15. You have net received the spirit of bondage againe to seare: but you have received the spirit of Adoption. As if he should say, there are none, but first they receive the spirit of bondage: for there is no man can come to Christ, except the Law be his Schoolemaster, and the Law is not effectuall without the spirit of bondage, neither the Lawin the threatnings, nor in the judgements, which are the executioners of those threatnings:

you may beare the Lam opened to you's hundred and a hundred times that is, the particular finnes of which a man is guilty, described: yea, the particular judgements: yea, the Lord may follow you with afficions and croffes, verexcept there be a spirit of bondage to worke together with thefe, it will never mollifican obdurate heart.

And therefore, my beloved, you must make this He that account; if you have never beene affrighted with the terrours of God, if you have never been put to any feare by the Spirit of bondage, beaffured that you have not yet the fpirit of Adoption. If men would have looked to the brazen Sergent, without being stung of the fiery Serpents, God would have spared the spirit of bondage; but who doth ite or who is able to doe it e We bee all in a dead fleepe, and except wee be wakened with the terrours of the Almighty, there is no man would feeke after Iefus Christ; we may preach the Gospel long enough, and men for the most part turne the deafe care tous, till the Lord open their cares by afflichions and especially, by the spirit of bondage : it cannot be, but there must bee some precedent worke, wee will not come home to the Lord without it. Wee doe all as the Woman that had the bloody iffue, as long as shee had money in her purse, or that there were Physicians to goe to, that shee had ability to have them, the would not come to Chrift , Simile, but when thee had spent all, when thee saw there None was no more hope, then she comes to Chrift, and Chuift, till was healed of her bloody iffue: fo now, folong all other as we can live in finne, we confider not the great-

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never had the (piricof bondage hath not he spirit of Adoption.

neffei

meffe nor the darkneffe of the difeafe, but if we can

Note.

object.

but fublift with it, we goe on, wee come notto chrift: but when we are spoyled of all by the spi rit of bondage, when wee are put into feare of death, that is it that brings us home to lefas Chrift, and therefore we must make account of it as agenerall rule, there mut be fuch afpirit of bondage to bring us home : we doe in this cafe as Loab did with Abfolem, when hee lived in the Court in eale and pleafore, he would not come at ubfalom, hee might fend againe and againe, but hee would not come at him, till his Corne was let on fire, and that brought him: So unleffe there befome fuch croffe as may make an impreffion upon us, fuch a croffe as hath the spirit of bondage joyned with it, to cante it to wound our fpirits, (asit is fayd, they were pricked in their hearts when they beard Peter) 1 fay, wee could not come home unto the Lord, we must have fuch an avenger of blond, to purfueus, before wee feeketothe Cirie of Refuge. And therefore confider, whether thou halt tafted of this fpirit . and withall, you may observe this by the way, that when Ged doth write bittert bings againft aman,it is not a just cause of delection : forthat isa figne that Godis beginning a good worke in thee. Seeke not to put it off, and to thinke it a miferable thing to be under fuch a bondage as this (no, but make this use of it, let it bring thee home to lefus Chrift. And here, by the way, that men may not be deceived in this and fay, Alas, I have not had this spirit of bondage and feare, and therefore I feare I am not right. Beloves

Beloved, you must know for what end the Lord sends it: he sends it for the set wo ends, and by that you shall know whether you have it or no: for it thou hast the end once, if the effect be wrought, no doubt but thou hast had the cause that produceth that effect,

One end is to bring us home to Christ: if thou find thou hast tooke Iesus Christ, it is certain there hath beene a worke of the spirit of bondage upon thy heart, if thou find thou art willing to take him upon any Conditions, that thou art willing to deny thy selfe, thou art willing to serve him.

and to obey him.

And a second end is, God lends his Spirit of bondage, thatthou mighteft know the bitternes offin, and learne to abstaine from it : that thou mayest learne to tremble at his word, for the time to come, Hooke to him that is of a contrite fpirit, and that tremblethat my Word: that even as parents doe with their children, they would never afflict and correct their children for the twhich is past, but their end is for the time to come, that they may not commit the fame fault againe: otherwife, I fay, the parent would not lay any affliction upon the child: to the Lord hath this very end in fending the spirit of bondage, thou must not thinke it is for thy fins paff, that there may be a kind of fatisfaction made for them, that is not theend, but the end is, that thou mighteft know the bitrernes of fin for the time to come, that thou being scorched once with it. thou mightest not easily meddle with it againe, and therefore if thou findest this to bee thy case,

Answ.
How to
know wee
have had
the spirit of
bondage.

Byour taking of Chnft.

Byour apprehension of the bitternes of france.

तां चूरी तांत्र च्यानीता

The spirit of bondage is not to satisfy for fins past, but to prevent fins to come,

Cc 3 the

Bod >

thou haft fo farre tafted the terrour of the Almighty, that thou darest notadventure upon finne, thou standest in awe of the Lord, that thou darest not be fo bold with fin as thou hast been, that thou darest not meddle with the occasion of it, that thou darest not come neere it ; I say, if thou finde such a tendernelle of conscience in thy selfe, if thou find that that finne is made terrible to thee that thou diddeft despise before, (for it is the property of carnall man to despise his wayes) I say, if this be wrought in thee, deferre not, make not dainty of applying the promises because thou hast notreceived the spirit of bondage: for thou hast the effed, therefore thou needest not doubt, but that thou haft the thing. This is that which goes before.

That which goes together with it, (I shewed you then) is the witnesse of the bloud, and of the water, and of our owne spirit: there be three that beare witneffe in earth, I lob A.the fpirit, and the mater, and the blond: by spirit there, is meant out owne spiritenlightened, by bloud is meant iustification, by water is meant fandification : fothat these goe together with the witnesse of the

Spirit.

1. The witmes of the blond.

That

which accompanies

the (pirit,

1 loh.4.

The first is the witnes of the bloud: that is, when a man is humbled, when a man is broken with the spirit of bondage, then hee beginnes to make out for a pardon: when he fees, he is arrefted as it were, when he is flutup, (as that phrase is used, Gal. 3.) and fees what a debt is required of him, and he is not able to pay the least farthing, now hee begins to looke out for a furetie, now hee begins to hunger

and thirst exceedingly after Christ, now he is not content onely to watch with him, to ferue him, and to obey him, but hee is willing to part with his life, and all that hee hath, upon that condition. Now when a man is in this case, when the Lord beginnes to shew him the bloud of his Sonne, he begins to open a little crevis of light, and to shew him the New Testament in his bloud, that is, the New Testament confirmed in his blond fied for mam for the remission of sinnes. I say, hee beginsthen to looke upon the promifes, to confider fuch promifes asthefe, Come to mee, all yee that are weary, de, and If any man finne, we have an Advocate, and let whofoever will come, and take the water of life freely: and, Goe, and preach to every creature under Heaven, and tell them if they will beleeve and take my Sonne, they shall be faved. I fay, these areall promises made in the bloud of lesus Christ. Now he begins to confider these promises, and he begins first to thinke, What; Arethese promises true ? Yes, furely they are most true, they are confirmed with an Oath, they are confirmed with the bloud, with the death of the Teffator : a mans Covenant, after it is once made, and the Teflator is dead, Gal. 3. no man addes to it, or takes from it. Now when a man confiders this, Are thefe the promifes of the Lord? hath he confirmed them with an Oath? are they confirmed with the bloud of the Testator : Certainly, they are most true, I cannot doubt of them: but when he begins to confider, As they are true, how fit are they for mee ? what is the goodnesseof them ? They are alfo Cc4

Welooke on the pro-

Astrue.

Gal.g.

taen taen As good,

also exceeding good, there is nothing in the world so excellent, so precious, so sweet, and so comfortable as these promises be: I say, when he hath done these two, when the understanding, saith they are true, and beleeves them, and when the will saith they are good, and imbraceth them, at that very instant, salvation is come to thy bouse, and to thy heart. Christ lesus is come to thee, at that very instant he hath made a Covenant with thee, though perhaps thou see him not at that time, (as Mary could not see him, but tooke him for the Gardiner) but, I say, at that time thou art translated from the Covenant of Grace.

But you will fay, How comes this bloud to be a

It is a witneffe in this manner : when a mans

witneffe ?

Quest.

Answ.
How the bloud of Christisa witnesse.

spirit shall consider the promises, and ponder them well, and shall say thus with himselfe; Well, I have applyed thele promifes, but upon that warrant, upon what ground have I done it: every body will be ready to apply the promises of mercy and forgivenesse, but what warrant have I to apply them ! to know upon what good ground I lay hold of these promises? Then a man considers with himselfesthe promises, they are sure, they are cleerely and distinctly set downe in the Word; he confiders, to whom these promises are offered, to those that are vorighteous : The Lord justifieth the unrighteous, even to Publicans and Harlots, to finners, fuch they were that came to Christ to fuch the promises were offered. Well, Iknow, I am an unrighteous man, and therfore the want of forrow

To whom the promifes are made.

and

and contrition, and the want of holineffe, and the want of tendernesse of heart in the beginning shall not exclude mee for they are promifes that are made to the unrighteous to the uncleane and polluted, to the hard hearted, such they are at the first, to whom the promises are made. But what doth the Lord require of those ? That they thirst : All that thirft, come : Now I find an extreame thirft I would dye that I might have Christ and his righteoufnesse. Is this all? No, it is required further, that when thou art come in, thou take this refolution, now I will ferue him, now I will love him, now I will obey him, I will be content to take lefus Christ, for better for worse, I will be content to deny my felfe, to take up my Croffe, to follow him in all his waies. When a mans spirit hath pondered this well, when hee hath looked on the blond of lefus Christ, and the promises, and sees himselte qualified, upon this hee faith, furely, these promifes belong untome. This is the witneffe of the blond.

Then followes the witnesse of the water: for the bloud hath a double vertue in it, it hath not onely the vertue to deliver us from the guilt of sinne, to cause the Lord to passe over us, when he sees the sprinkling of the bloud upon our hearts, and upon our persons: but there is more, it hath a cleansing vertue in it, it cleanseth the conscience from dead workes; and so hath faith, it hath not onely vertue in it, to receive, and to digest, and to take the promises, but it hath an ability to worke, as the hand, you know, hath two offices, it hath an office

Thirfting afterChrist required,

2. The witnes of the water, to receive, and to take, and likewife it bath obility to worke: Beloved, these are never disjoyned, the

Faith as it receives, is alike in all

bloud never washeth from sinne, but likewise it cleanfeth the conscience from dead works: faith never receives the promife, but it workes like. wife indeed for the receiving part, we receiveall alike precious faith, but for the working part, there is much difference: you know a weake hand is able to receive as well as a stronger, but a stronger can doe more worke : therefore as faith growes more, fo it workes more. Some men have a more worke. ing faith, than others, though, as it is a receiving faith, he hath it alike : therefore thou mayeft confider this with thy felfe, If I have the testimone of the bloud. I have also the testimony of the water, that is, fanctification joyned with justification; Christ came not by bloud only, but by water also: if the fpirit of a man looke on this now, and can fay, I fee I am renewed in the Spirit of my minde ; I fee I am washed from my filthinesse, I see my conscience is in some measure cleansed from dead workes, then he may conclude with himfelfe farely I am in the state of grace, I am in the Govenant. And this is the witnesse of our owne spirit, and the witnes of the water, and of the bloud. But when this is done, it may be the Lord continues, yet, at fome fits, to write bitter things against thee, he seemeth to cast thee off, hee seemes to wound thee, fometime with the wounds of an enemy; This the Lord many times doth, that he may put us to it; he turnes the deafe care, that he may try what we will doe : when the spirit of a man hath now these tefti-

Why the Lord speaketh not peace alwayes to those that arein the Covenant with him.

reflimonies, and yet hath not reft, though it have them on good ground of for I meane not the naked foirit of a man, bur his fpirit enlightened and fandified by the Holy Ghoff) yet when he hath good ground and faith thus with himfelf, Yet for all this. I will wift him Thave his fure word for its I have his promife. I know that Heaven and earth fall paffe rather than any promise of his shall passe. Now when the Lord feeth a man beleeving thus, and trufting him opon his bare Word, then the Lord goes aften further with him, and feales the fame things to him with the Spirit of promise, (as I hewed before out of Ephel . 1.13. In whom after you believed, you were fealed with the spirit of promife) when you put to your feale that Godis true, God then comes and puts to his feale, he gives you the spirit of promise, and affures you that it is so, that is, hee doth by his owne Spirit fay to a mans soule I'am thy falvation. My Beloved, this is accreaine expression of the Holy Ghost to the soule of a man that weeknow not how to expresse you: therefore it is called the bidden Mannah e it is called a white flone, with a new name written in it, that no man knowes but hee that hathit, a certaine manifefation of Christ to the foule, a certaine divine light, a certaine fecrettoken of his love, whereby Christ manifests himselfe to the soule of a man, that which the Scriptures call supping with him ; I will come and fup with him : Rev. 3. and lob. 14.31. I and my Father will come to him, and I will manifest my owner felfe unto him: this is the witneffe of the Spirit, that when the witnesse of our owne spirit is somewhat obscure.

We must trust Gods promise though we wantpeace

The feale of Gods spirit.

Bph.1. 13.

dana dana

Rev. 3. loh 14.21. obfeure, wee may then fay, Lord then non freakeft

Who bee they that have the witnes of the fpirit. plainely, nowthere is no question. My beloved. this is the witnesse of the Spirit: that thou be not mistaken in it, still remember this, that it is given to thefethat overcome: if thou be overcome ofevery thing, of every finall remptation, if thou be overcome with a blaft of praise, with a little pelfe and wealth, doft thou thinke now thou haft got the white fone, that Christ gives as the witnesse of his Spirit ? No, it is to thole that overcome, and fo it is to those that open, if thou bee a Rubborne fervant, that Christ may come againe and againe, and knocke at the doore, and tell thee of fuch a finne, that thoulieftin, and of fuch a duty that thou negledeft, and yer thou carrieft thy felfe likea finbborne servant, that will not heare him, if thou wilt not goe about the worke that hee hath appointed thee, doft thou thinke hee will come in and fup with thee , when thou wile not open to him ? Nor is not Christ that sups with thee, but it is a delusion of Saran. But how shall we know this? These are the things that accompany the Spirit : but now for the Confequents ofit, they are thefe fixe.

Six confequents of the Spirit.

1. A Spirit of prayer, First, there followeth a spirit of prayer, that goes together with it, prayer in the perfection of it is not a lip-labour, no, it is not a putting up of petitions onely, be they never so excellent, it is not a crying to the Lord: for other men may doe so, but it is when a man can come to God with considence, because hee knowes him to be his Father, because hee hath beene acquainted with him, because hee hath received the Spirit of the Sonne, that tells

him in plaine termes he is his Father: when a man can come with holy affections to the Lord, this is the spirit of prayer; a wicked man, as we shewed out of lob 27. when God comes to him, and rends and teares his foule from him: that is, he parts with his foule unwillingly, when God puls on the one fide, and he on the other, when God puls away his foule, he faith, will the Lord heare him, when hee cryes to the Almighty ? No : for hee doth not pray it is indeed a cry, a man in extremitic may cry hard as a theefe at the Barre, hee cryes hard, not because hee loves the judge, or hath any confidence in him if it were not for the extremity, hee would not doe it at all, faith he, he prayeth not, hee doth not, delight in the Almighty, hee goes not to him astoafather, and it appeares hence that were there not fuch an extremity, he would not pray : for hee will not pray at all times.

Secondly, it breeds love whereforeer the witnes of the spirit is, alwayes there followes it love
towards God, and Issus Christ: for it cannot be otherwise, all love comes from knowledge;
now when a man hath seene Issus Christ indeed,
that is, when the Lord, hath shewed his own selfe
unto him, when he hath drawne neere to a man in
the witnesse of his Spirit, when he hath manifested
himself, it cannot be but a man must love him, what
is the reason that we shall loue him perfectly in heaven: but because wee shall know him fully? any man that knowes him in part here, loves him
in part, and therefore if you have ever knowne
the Lord, if he have thus shewed himselfe, it can-

2. Love to Gud and Christ:

Love somes.

Fromknow ledge. 1.From kindueffe. not be butthou shalt love him.

Belides, love comes from kindnes, and goodnes of one that hath shewed love to us, love begets love as fire begets fire. Now when this wasthy cafe. when thou wast a man expeding nothing but death and hell, and the wrath of God, and the Lord hath come and spoken kindly unto thee, as it were, the Lord hath come and fpoken to thee, when thou wast to die, and hath fayd, thou shalt live, when he hath overcomethee with kindnesse, as it were, it cannot be now but that thy heart should be affectioned towards him, as David faith, Pfal. 18. Lord 1 love thee dearely, for when I was in diffresse, then didft beare mee : when a man hath felt the terrours of the Almighty, when he hath lyen under the spirit of bondage for a time, when he expected nothing but death, and condemnation, and the Lord flew. ed mercy and loving kindnesse unto him, love will follow.

Pfal, 18.

3. Clenting a mans heart. 7

2 Cor.7. 1.

A tryall of having the spirit,

Thirdly, thou shalt find this follow upon it, like. wife sif thou have the spirit of Adoption, it will fer theeon worke, to cleanfe thy felfeas, 2 Cor.7.1 fee a notable place for this purpose, faith hee, if you have such promises, that is, the promise of grace, and offorgivenesse, and pardon of sinne, if you have applyed them indeed by the Spirit of Adoption, then you will cleanse your selves from all pollution of flesh and spirit. So, by this thou mayest know whether thou hast the Spirit of Adoption, whether thou half applyed the Covenant of Grace, and the promises of it, indeede, and in good earnest, or no: this will certainly follow, thou

wilt cleanse thy selfe: but if thou finde now that thou wallowest in thy lusts, in thy filthinesse, that thou art not yet washed from thy sinnes, and from thy Swinish nature, bee affured thou hast not yet applyed the promises, thou hast not yet the Spirit of Adoption, bee affured if thou hast any hope, it is not atrue and lively hope, it is but a falle and dead hope: for, if it were agree and lively hope, I lehn'a it would fet thee a worke to purge thy felfe, and therfore Hebr. 10.22. you fee the differenee there betweene the affurance of faith, and of prefumption, Draw neere in full affarance of feith. What then? barying your bearts fprinkled from an evill conscience, and your bodies mashed in oure water. If it be affurance of faith, it hath alwayes this following with it, the heart is sprinkled from an evill conscience but if it be a presumpmons, a faife affurance, upon falle grounds, there followes no fuch cleanfing, no fuch warchfulneffe. This is such a rule, that will not deceive you, those that have but flashes of comfort, they grow fecure after them, thefe breed carelefneffe, they are more bold to commit finne, they walke loofely, and are apr and ready to fay, I doubt not but it shal be well enough with me, But those that have affurance indeed it maketh them much more diligent, and follicitous, and carefull to please the Lordin all things, For it is a feast to him, when Christ leads them into his Cellar, as it were and maketh a mans heart glad with Flaggons of Wine, that is, with the confolations of the Spirit, I fay, it quickens him, and makes him zealous, and ready

1 Iohn 3.

Heb.10.13

Falle comfort breeds fecurity. ready to every good worke: when he hath once tafled of this Wine, his case is like Elihues, he cannot hold in, but he must breake forth into good works, into holinesse of life. A man walkes in strength of such a testimony of the Spirit for many dayes, for many yeares, so far it is from making a man remisse in the waies of God.

4. Perce andioy.
Rom, 15.

Fourthly, that which accompanies it, is prace and joy, Rom 15. 13. the Apostle prayes that they may be filled with peace and joy, through beleeving. as if he should fay, if thou beleeve once indeed joy will follow : And therefore you know it is called the joy of the boly Ghoft, that is, when once a Man receives the witnesse of the Spirit, there followes awondrous quiet, and peaceableneffe, and calmeneffe in the heart, Beloved, it is with every fonne of Adam, as it was with Adam; Whenhe had loft the Image of God, there followed tropble and horrour of his conscience, till that Image was recovered, his heart was never fully at peace but affoone as hee was recovered, the heart, recovers the former joy that Adam had, that for mer quiet, and peace, and comfort, that Adu had in that innocencie, hee hath it in a meafure So, when the LOR D returneth againe unto a Mans Spirit, (if it bee his returning, and no de lufion) I fay, there arifeth a certaine peace in the Soule, and joy that no worldly man ever taffed of, that they never understood, nor knew the meaning of ; a certaine peace and joy that goes be yond all worldly joy whatfoever, that which David called the shining of G D D S countenance. Plalme 3

Pfalme 3 and Beloved, one good looke from God is worth more than all the wealth in the world, yea, thanthe very corporall presence of Iefus Christ, and therefore Christ tells his Disciples, that they should be great gayners by lofing of him: for faith he you shall get this by it, I will fend the Comforter, the Holy Ghoft, and he shall fill you with peace, and joy, this shall be much better for you, than if I should be with you ftill; It is better that Chrif should dwell in our hearts than in our houses: It is better the Lord should bee with us in his spirituall comforts, than with his corporall presence; And this comfort, I fay, every man receives, affoone as he receives the Spirit, hee receives, Peace that paffeth all understanding. But now when a man hath received this joy, and this peace, when he is lift up into thethird Heaven, asit were, What followes upon this? Will he beliftup, and puffed up with all this? Oh no, it is impossible: and therefore in the fift place, this accompanies it, there followes an exceedinggreat humility, a man is never fo humble as after hee hath received the spirit of promise; it is very exceeding certaine that no men in the World are so vile in their owne eyes, as those to whom the Holy Ghoft hath bornethis witnesse: there is a place for it, that puts this out of all doubt, Ezek. 36.31. when the Lord faith, he will powre out his (pirit upon them, and give them a new heart, and a new (pirit; then, faith hee, then atthat time, when you have received the spirit of adoption, and I have made my Covenant with you, then you hall confider your owne deedes, that were not good, and you shall acknowledge your selves worthy to be destroyed for your iniquities Dd and

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The best men worst in their owne eyes. Ezek.36. Note.

What it is that makes good men vile in their owne eyes. and transgressions; The new franslation, you shall loath your felves, that is, a man shall be exceeding vile in his owne eyes. Presumption alwayes puffes upa man, it brings him into a better conceit with himselfe, But this puts him quite out of conceit with himfelfe; the nearer the Lord drawes to any man, the more rottennesse hee finds in his bones; As, we fee, when the Lord came neare unto lob, then he abborred himselfe in dust and aftes : Because the Lord comes alwayes with a bright light, as the Sunnedoth, that flewes a man the corruptions that be in him, that he never faw before, that he wonders at himselfe, that hee hath lived so long with himselfe, and yet knowes himselfe no better: this is the case of every man, when the LORD comes home to him, it humbleth him exceedingly; and therefore consider, whether thou bee thus vilein thine owne eyes, whether the spirit of humility have gone together with it.

6 Notto receive the the spirit of bondage againe Rom-8,16 And last of all; to end this point, this will sollow upon it, though it be a negative, those that have the spirit of Adoption, they never receive the spirit of bondage againe, Rom. 8.16. You have not received the spirit of bondage againe to seare: as if hee should say, this is the condition of all the Saints, you have tasted of it, that is the common condition, and that you must looke for, and saith hee, this testimony you have; (for it is the Apostles scope to give them a testimony of their good estate, that they were within the Covenant, that they were under grace, saith he) by this you shall know it, you have not received the spirit of bondage againe, as

if he should fay, should you ever receive the spirit of bondage againe, you were not under grace: for it is impossible. So likewise you see an excellent place for this, Gal. 3.26. Wherefore the Law is a Schoolemafter to bring us to Chrift, that wee might be made righteous by Faith : But after Faith comes, we are no longer under a Schoolemafter. There is no man comes to Christ, but the spirit of bondage is first a Schoolemaster to bring him, that is, the Law must fet him hard taskes, that he is not able to performe, and then he fues to Christ, as a weake Scholler doth toa Schoolemaster, and desires him to performe it for him, this brings him to Chrift, but, faith hee, when you are once come to Chrift, when Faith comes, we are no more under a Schoolemaster, a man never comes under the Law againe.

But, you will object, Was it not lobs cafe ? did Queft. not the Lord write bitter things against him, and he was a just Man, and one that feared God? Was it not Davids cafe? Were not his bones broken, as he complaines, after the committing of the fin of Adultery? Do not many find by experience, that God hath wounded them fometimes with the wounds of an enemy, and hath feemed to cast them off, even after they have received the spirit of A-

doption? Beloved, to this I answer, it is very true, there are fomeawakings that a man may have, a Man may beeput into a great feare after hee hath received the spirit of Adoption, he may tremble exceedingly at the wrath of GOD; I say all this he may doe, yet heneverreceives the spirit of bondage againe, that

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Gal. 3: 15 .

How the Law is a Schoole. mafter.

Anfw. Though the Saints mayhave feare and terrours after Converfion, yet they receive not the foirie of bondage againe.

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The spirit of bondage what is, he never comes to this, to be to God as a fervantis to a hard Mafter, but alwayes this perswasion is in him that God is his Father, and ftill he hath the af. fection of a sonne, and still hee hath that opinion, that God is his Father, that affection never weares out of him, he never commeth againe to looke on God, as the theefelooketh upon the Iudge, hee never comes to be fuch a stranger to the Lord, so as to flie from him : for the spirit of bondage is nothing but this, when it makes a Man to feare the Lord, and rorrembleat him exceedingly, as a Man dothat the wrath of a Judge that hee thinkes will condemne him; though he may in extremitie fay, Lord, why hast thou forsaken me ? Yet there goes a secret spirit of Adoption, that never leaves him altogether, though there bee some mixture with this, to awaken him, and to quicken him, and to cause him to come home to Christ . for that is the end still, even as a Man is brought home by the spirit of bondage at the first; So, when a Man steps out from Christ, and beginsto grow wanton, when he will runne out from the LORD lefus, and will not keepe close, the Lord fends the same Spirit againe to bring him in; the Spirit doth its worke againe; but as hee was never wholly out, fo hee never bath the full worke of the spirit of bondage. So you see, this is the feeond meanes to know whether wee be in the Covenant.

Now followes the third meanes of knowing whether we be in the Covenant, and that is this, you see, this is a part of the Covenant, Heb. 8. Ton shalk know me from the greatest to the least, and I will teach

Heb. 8.

you, you fall no more teach one another his neighbour, and it shall be such a knowledge, that withall, you hall have my Law written in your bearts: and in another place, I will circumcife your hearts, Beloved this then is the third way, and the laft, by which we may know, that we are within the Covenant, Is there fuch a knowledge of God wrought in you? Hath Christ fo taught you? Makeit well, from that knowledge these two things follow; one is that your herrt iscircumcifed, that the lufts of your former ignorance, that raigned in you before, be diffolved: Secondly, it is fuch a knowledge, as breeds in you a forwardnesse and willingnesso serve the Lord in all things? Is the Law of God thus written in your hearts? Have you had experience of this? Then certainely you are within the Covenant. There is a dooble knowledge, there is knowledge that men have that know much, but are not affected according to the things they know, nor doe they practife according to thethings they know; this is a know, ledge that the Minister may teach them, but it is not the knowledge that Jefu Christ teacheth.

But there is a second knowledge, that which Christ reacheth as heeis a Prophet, when he teacheth a Man fo to know finne, and every thing elfe, that withall, the luft, the dominion of finne is diffolved by that knowledge; that this knowledge circumcifeth the heart, it cuts off those lusts that did cleave to us before. If thou findethis effect of thy knowledge, now Iefu Christ hath taught thee this knowledge. You know, The old Man is corrupt, Ephef. 4. 22. through lists, that come from errour, Eph. 4. 12.

The third way of knowing whether webein the Covenant, is by our knowledg, which hath two properties.

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Knowledg double.

r Propertie of etue knowledg It circum cifeth the heart.

Dd 2

and the new Man is renewed through holine fe, that comes from truth. There are certaine lufts in the old Man, that proceede from errour: Now those lufts weefce what they are, 1 lob. 2. all lufts are referred to those three heads, the lufts of the Ege, the lusts of the Flesh, and the pride of life. Now it thou wouldest know whether Christ hath taught theeor no, whether thou haft this evidence of being in the Covenant with him, confider whether the truth be fo farre taught thee, that thefe lufts are diffolved by it : For lefus Chrift came into the world to diffolve lusts; as the lustsarile from errour, so they are diffolved by truth: Beloved, the roote from which every luft growes, is some errour, some mistak, now take away the foundation of it sand the luft dies. So that, when Chrift reacheth the right knowledge, when he reveal, shis truth to us, as a Prophet, hee takes away the roote, the bostome and foundation of a luft, and when the foundation is taken away. the worke of the Devill is disfolved in ne, it falls to the ground.

of luft is errour.

The roote

All lufts
referred to
three
heads.
v. Luft of
the Eyes.

Beclef.s.

As for example, to give you an instance of it in those three lusts, to which all the lusts in the world are referred: The lust of the Eyes, that is, when a Man lookes upon wealth and riches, and what sever a Man lookes upon, it is but the sight of the eye; Ecch f.s. What is the reason that men love riches: That they seeke them, and heape them up above measure? It is because a Man is deceived; he thinkes there is such a worth in riches, and that they will stand him in such a stead, hee hath an high opinion of them, and thence comes a Man ro

defire them fo much from hence grifeth this luft of the Eyes: Now, when Christ teacheth a Manthat there is no fuch thing in riches, that hee is but deceived, when he teacheth him to looke on them as Paul did, he thinkes they are but droffe and dung; but emptie withering Flowers, James 1. Asthe lam. 1. Flowers, fo doth the rich Man fade in all his wayes. Riches are no better; he teacheth a Manthat they are nothing : Why wilt then fet thy beart upon that which is nothing? Prov. 2. All the men in the world are not able to teach this, till Chrift Jefus hathraughtittoa man, but when he hath taughtie him, I fay, the lust is diffelved, there is an end of ir,he doth no more feeke wealth in that manner as hedid, he lets no more that price upon it as he did, he thinkes how he may doe good with it, how hee may make good use of it, how hee may redeeme the time now from worldly things to better things: for now he heedes them not, as Paul. What doe you tell mee of money? I heede it nor, but to further your reckoning; I rejoyce that I may further your reckoning ag inft the day of ludgement.

And fo for pride of life, that is, honour, and dignitie, and esteeme, and place of preferment, and applause of men, all things of that nature; What is the reason chatthis lust rules and cap: ivates a Man? It is because he thinkes that there is an excellencie in thefe things, but when Christ hath taught him, when hee hath written the New Covenant within him, when, he hath written his Law in his heart, when hee bath taught him with his owne teaching, be beginnes to fee a vanitie in all these things, as

Dd 4

Provat. None can teach to know the vanitie of earthly things but but Chult,

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the Apostlesaith; the praise of men is emptieglory, the applause of men, that pleased him before, hee now lookes upon it as a Bubble blowne with the breath of men, an empty thing , he esteemes it athing that quickly lives and dies, and vanisheth, he seekes no more after it : And so for the lasts of the flesh, whereas before a Man thought it the onely life for a Man to fatisfie the Belh, and the de fires of it; now he begins to looke on it after ano. ther manner, hee begins to fee the filthineffe and the bitternesse of those sinnes, hee begins to see, that fleshly lusts fight against the Soule, as enemies, hee lookes upon them as things more bitter than death: moretharpe than a two-edged Sword: Now when God hath enlightned a Man thus, and hath written his Lawin his heart, and hath taught him fo, that hee judgeth thus of his finnes, and lufts, now his finnes and lufts are diffolved in him, his heart is Circumcifed, now they are cut off, now the building of Sathan is pulled downe: and yet, Beloved, this is but one part of this Covenant.

2. Property, 2 readinesse to obey God. There is not onely this, but likewise there sollowes this further, when Christ hath written his Law in the heart, that a Man hath not onely his heart weaned from all the sinfull lusts that before hee delighted in, but there followes a wondrous forwardnesse and propensensse to the Law of God, to keepe it; there is a wondrous desire to grow in Grace, to doe the duties of new obedience, that by his good will he would live in no other Element, but in doing the duties, and using the meanes, by which he may receive strength to doe them. When

that Law is out of the heart, when wee lookenpon the letter of the Law, there is no fuch matter, but when it is is into the heart, when it is written withing these is an intvardeliposition and pronenefferuntiato the heart. If you looke upon the Law without, Thou finit love the Lord thy Gad, and halt feare him, de le le is a hard Law, who can keepe it & Bur when thou haft put it into thy heart, that is the grace of lovey (forthat is to put the Law into the heart, when there is fuch a habit planted in the heart, a habit of feare, and of every good Grace) then there is a great pronenelle and aptnelle in a Man, and milling defie to keepe the Laws and therefore in that place, TTim. 1.9. The Law is not giventa the rightcom, they are a Law to them. felves, If thou findeft shis to be thy cafe, that thou needefindtrhe Law to fee thee on with terrours, and the threatnings of it, but they art now a Law tothy felfe; that is, thou findeft in thy felfe fuch an inward aptricife and propensenelle to keepe the Law of God, that, if thou were put to thy choyle, if there were no necessitie layd upon thee, if there were no threatning, no Hell, yet thou delighteft in God, and defireft exceedingly to have communion with him, There is nothing feemes to be fo beauufull as Grace, as the Image of Gold renewed in thy Soule, I fay, this will be thy disposition, and this is for a man to bee a Law to himselfe: For you knowthis common Natureis betweene the Image of the old Adam, and the Image of the new, betweenerhofe lufts that bemaine in thick; it when thou arrunder the Covenant of worker and betweene

What it is to put the Law into the heart.

N. 20.

1 Tim. 1.

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Note.

A porpenineille to hely duties

this

Simile.

this Covenant of Grace, and fervency in well-doing; I say, common nature is betweenexhese two, as a Bowle betweene two Byasses: Now the Lord when he comes to write his Law in the heart, hee doth not onely knock off the old Byas of sinfull lusts, that carried it out, but he sets a new Byas upon the soule, that bowes and bends thee to the wayes of God, that still there is a strong inclination

Note.

Duties performed out of feare.

that carries thee on that way, befides the Commandement, fo that thou doeft not every thing as of necefficie: aman before this timesit may be, prayed. it may be he was conftant in prayer, he would not let a Morning nor an Evening goe without it, it may be hee would doe every other dutie, but hee dorhit as a tiske, as a Man that dares not omit it, there is a naturall conscience in him, that will bee upon him if he doe, Hee feares God will become his enemie, hee shall taste of fearefull Judge. ments, if hee neglect it, all this while hee dothir out of feare : but one that hath the Law written in hisheart, that is a law to himfelfe, that hath a new Byas put upon his heart; I fay, it still bends and inclines him toit, he cannot doe otherwis, he longs after it exceedingly, hee is exceeding forward to it, the inward inclination of his minde flands toit. This is the third way, whereby you may know whether you bein Covenant or no, if you finde that Chriff haththus raught you, and hath writtenhis Lawin your hearts, if you be thus enlightned with knowledge, that both the lufts of the formerigno. rance are dissolved; and likewise there comes in the roome of them, a wondrous proneneffe and

A porpensnesse to holy dunes in a Christian.

P

propensence to well-doing, when there is a certaine connaturalnesse between good dities and thy heart, when thou cank say indeede, as Panl, Idelight in the Law of God in the inwardman: and if I might have my defire, if God would give me my wish, as he did to Solamon, that which I would wish before all things in the world, is, that I may have agreater measure of the spirit, that my sinfull lasts may be more and more mortified, that I may excell more in grace and holinesse, that his Image may be renewed in me, and that it may those more bright in all the parts of it: I say, when thou findess this, heassured that thou are in the Covenant. So much for that point.

for that point. ho sad which is this trom this diffe ference a whereas this is one of the differences betweene the old Covenant and the new, the Old Te-Dament was made with the Tewes onely, it was flux up within the compasse of that Nation, the New Covenant is colarged to the Gentiles, there is now an open Doore for them to come in, there are now better promises, more knowledge, a larger infusion. of the Spirit, both for intention, and for the ex. untofir, it is to many more; and Beloved, were it not for this Covenant, all youthat now heare this. Covenant of grace preached unto you, and have heard it often, you had never heard it, but this benefit you have by the New Tellament, that now this good newes is come to your cares, Beloved, this God brings home to the Gentiles, and they had their feverall times, and this is the feafonthat God hath brought it home to you, even when you

hea re

Take the present opportunity. hearethere promiles de Grace made I And What

Take freede of refuting the acceptable time, take heede of not comming in when the Doore of Grace is opened? take heede of doing asthetooliff Virgins did, they would come, and came, but they tarried till the Doore was that upon them: Beleved, there's a certaine acceptable time, when ow offers Toface, and after that the offers it no thorough week told you, the time of this life is the tilacthar weecan propound, weeknow no other buttliere are terraine lecrer times, that Gad referves to himfele, that none knowes but himfeles and when that time is past over, hee offers it no more Youthow? those in the Wildernesse, they lived many yeares after, and therefore, it was not the time of this life to them, after GOD bad worm in this wrath therefore, I by take beede of deferring I has an exceeding dangerous thing Delay in all things is dangerous, Bur procraftination in raking the offer of Grace, is the most dangerous thing in the World we know not what we do, when we doeit. Toefeceh you confider it feriously, it is that that deceives all the world, they thinke to don to morrow, to morrow though they be not come in, yet they wildoit, and doe it speedily: Take heed you be not decrived in this, I will doe it now, and now, whold & mode, dr. The Chariot Wheeles when they runne, the second runnes neere the fire all the day long, but hever overtakes it As in a Clocke, the fecond minute followes the first, but it never overtakes it : So it is with us, this doing of

Simile.

it now, & now, and to morrow, & to morrow, thefe little distances deceive us & deludeus: we thinke to do it in a short time, and by reason of the necrenes and vicinitie of the time, wee thinke wee shall doe it eafily, that we can take hold of that time; but it is not fo, we are deceived and deluded with it, as Graffe-hoppers and Butter-flies deceive Children, when they thinke to lay their hands upon them, they hoppe a little further, and a little further, that in the conclusion, they take them not at all; foit is with us, wee coozen our selves in that manner, we lose our life, wee lose our opportunitie of taking grace, because weethinke it to bee so neere, wee thinke wee can take it the next weeke, or the next moneth, and out of this wee are confident it is in our power, we may take it. No, my beloved, for the most part wee are deceived, when we thinke it is so neare it may fly away, so that thou shalt never have part init: you fee how God dealt with men in the first Covenant, I meane in the time of the Old Testament, you fee when they would not take the offer, how God sware in his wrath that they should not enter into his reft : And 1 am fully perswaded, that in this New Testament, in these daes of Grace, the Lor d ismuch more quicke and peremptory in rejecting men, and casting them off, the time is shorter; hee will not wait fo long as he was wont to doe in those times, he will fooner sweare in his wrath now, that you shall not enter into his rest . I speake this upon this ground; faith hee, if the Lord would doe this for the Law of Mofes, how much more, if wee neglett so great salvation as was preached by the Sonne him (elfe?

Simile.

The Lord will not waitefo. long now for men as heretofore. Motives to lay hold on prefent opportunities of, grace,

himselfe? As the mercy is much greater now in the New Covenant, thenit was then, fo the wrath and danger is greater in refusing : therefore when wee confider what a hazard it is, me thinkes the frailty and brittlenesse of this life, the unsearchablenesse, and uncertainty of Gods feafons and times, that hee hath put into his owne power, the liberty of the Spirit, that breatheth where and when it lifteth, the exceeding danger that we precipitate our felves into when wee lose the opportunitie once, mee thinks thefe should move us to come in, and to take heede of refuting the offer at any time; those expressions that you shall finde so often in the Scripture, that God flands and knocks; that he waytes, and fretcheth forth his bands, that he will gather us, a the Hen gathereth her chickens; fignific these two things unto us: First, how exceeding readie Godis to receive us, if wee come in while the acceptable time lafteth.

The acceptable time once past, unrecoverable. Againe, withall, how dangerous it is to refuse in for who knowes how long the Lord will waite? who knowes when hee will cease wayting, and shut up the doore of grace to us? and then, when the day of peace is gone, it is no more to bee recovered, when the acceptable time is past it cannot bee recalled. I beseech you therefore consider and apply it, take heede of refusing, when you heare yet this Covenant of grace is offered, the doore is now open, you may come inif you will; take heede of staying till the acceptable time is past, least the Lord sweare in his wrath, (at a time when you thinke not) that then shalt never enter into his rest. So much for this.

That which I intended most was this, the reason why this Covenant is made, why God makes a Covenant with Man, which was chiefly, that we might have strong consolation, that wee might know his good will towards us, that he might not onely doe us good, but that hee might makeit manifest to us. Of this also wee should have made fome use, which is the laying hold of the Covenant, the promises of free justification, the promises of Sanctification, and the promises of such bleffings as belong to this present life, those are the three parts of the Covenant : Wee should have shewed how we should lay hold on them, that when the Lord hath promifed once, when Faith hath a promise to close with, when it hath such a ground to fet footing upon, then to apply them, and if the Lord defer to performe them, then to put himtoit, for the fulfilling of them; And so wee should doe for the promise of Iustification, the promise of forgivenesse of sinnes, that you have caule to make use of at this time when you receive the Sacrament: For what doe you? You come to The Corenew the Covenant with God, that wee have now spoken of : For it is the seale of the Covenant, there the Sacrais a Covenant that God makes with you, and a Co venant that you make with him: when you considerthis, you should strengthen your Faith, goe to him, and fay, Lord, thou hast promised to forgive meemy finnes, and to remember them no more : Lord, it is a part of thy Covenant: Lord, it is thy Covenant that thou halt put thy feale to, (for the feale is put to it for that very purpole, that when

venant renewed in ment.

you fee the Bread and Wine, you might thinke of theseseales, as fignes of the Covenant) you have Gods owne Word, as you have his Word that the Raine shall no more drowne the Earth, God hath fethis Bow in the Clouds that when he lookes, hee may remember the Covenant: So, likewife, you shall sprinkle the Doore-posts with the bloud of the Lambe, that when the destroying Angell shall come and feethe bloud, he may passe over: After the fame manner, for the fame end God hath appointed the Sacrament, now when you receive those elements of Bread and Wine, Take, eate, this is my body, and drinke, this is my blood, which was thed for you, and for many : you may goe to Godup. on the same ground, and say to him, Lord, thou had made a Covenant with mee, to forgive mee, to receive mee to thy mercy; Lord, thefe are the feales of thy Covenant, that if thou forget them, thou haft fayd, that if we doe but flew thee those fignes. (foritis the feale that God himfelte hath put toit) thou wilt remember thy Covenant, and make it good therefore it is an exceeding great confirming to you, when you looke upon them, when you can fay to the Lord, Lord here is thy feale that thy felfe hath put, I befeech thee looke upon it, and remember thy Covenant that thou hast made.

And as wee should doe thus for the promises of Iustification, so for the promises of Sanctification, suppose there bee a strong lust hang upon thee, an hereditary disease, a lust that is naturall to thee, that thou thinkest thou shalt never be able to overcome, yet God hath promised to breake the dominion

God can healethe strongest luft.

nion of every finne, that hee will crucific the Fleth. with the affections of it, that hee will fanctifie thee throughout. Beloved gon must beleeve those promiles of Sandification, as well as of Juftification : for certainely, where the Scripture bath a mouth to fpeake. Faith hath an eare to heare, and a hand to receive: Therefore when you grapple with a strong luft goe to the Lord and fay to him, I am not able to keep this Commandemens, I feele this tentation istoo frong for me, I find fuch frong naturallinclinations, that I am not able to out-wreftle, Lord, mana pastofithy County thou haft fayd thou wilt circumcife my heart, thou haft fayd, thou wilt pur thy Law intermy innered parte, thou haft faid thou wilt diffolye-thefe lufts, I befeech thee to doe it; Lerd thou art able to doe it as Chriff was able to heale bereditary discases, forthe Spirit is able to heale the hereditary diseases of the Soule, those that are most naturallaous, those that are bred and borne with us: and therefore truft him.

And so likewise for any other blessing, goe to him what severable singation accelest, it is part of Geds Governant, he said to Abraham, I will blesse bee, and I will the Geds shat is, let a Man looke round about, and see what blessings he needes, what evill he would be delivered from and let him goe to the Lord, and says level a blessing, to guide me, to deliver mee from such a crosse and calamitie, urge the Lord, and tell him it is his Covenant. For example, if a man be in some great trouble, that he hath some fore difease, some fore affliction, as imprisonment, or evill

Bestowing of ontward blessings a part of Gods Covenant, report, feare ofdeath, or whatforver, goe to the Lord, and fay, Bord, thou half fald that the rod of the wicked fall not reft upon the lorof the righteomy thou wile afflict bor in meafare; there will not breakened bones: as a Pather though he chalten his childe, he will not breake the bones of his childe, the rod of the wicked to fome men, is the becoking of the bones, they know not what to doe; thou hall faid thou will chaften us according to our Arength, and thou wilt chaftife us for our good: when it is too much, thou wife flay thy hand. As for evill report, a Man may goe to the Lord, and fay, Lord shou hall faid thou wile bleffe the name of the righteens. thou wilt honow them that honour thee. And fo for every other particular cafe, be it what it will be, lay hold on the promile, and comfort thy felfe withit : It Istagreat matter, Beloved, when you confider, this, that God is entred into Covernment with you, when you have the promifes once therefore if thou finde a promife from God; build upon this ground, be affured that thou arrone within the Covedant Secondly if thou finds a promite in Scripture; never let thy hold goe, but be affured of this, that the Eord will furely doe it though he deferre long, yet he will doeir, it cannot

he would coss, if sandissq liw be sold out to de sold out to de sold sold sold lack that we want to be sold on the sold out to de sold out to

nom then a crolle and so that it is, utgethe despite, and tall him it is his Goodhad. For example, it is man be in long great trouble, that he hath formetore difeate, some foreallistion, as imprisonment, or evil!

9 3



FOVRETEENTH SERMON.

GENESTS 17. 2.

And I will make my Covenant be-

proceeded in this point: for my purpose is not to repeate any thing of that which hath beene delivered:
Onely this wee must call to remembrance, that the maine difference which is between the Old Testament, and the New, it stands in this, that he Old Testament was hid with shaddowes and Types, in the New Testament, there is a more cleere revelation of all things, The things that were hid, (saith Paul) from the beginning of the world are now revealed unto in, (that is) the great the control of the

Heb 8.

difference betweene them, it lyes in this, that there is a greater abundance of knowledge difcovered to the fonnes of men, now, in the time of the Gofpell. then there was in the time of the Old Testamenr. and from hence it is, that now God makes a Covemant with us, and wee doe not breake it, but, faith he, Hebr. 8. I made I Covenant with your Fathers. when I tooke them by the hand, and led them out of the Land of Egypt; but they broke my Covenant : And what was the realon? Because their knowledge was exceeding flender, and therefore their grace and strength was exceeding little, and therefore they were not able to keepe the Covenant, there is no other reason and ground, why the Covenant is better now, as it is fayd to bee a better Covenant, Heb. 8.6. stablished upon better promises : I say there is no other ground for it, but this, the difference of knowledge betweene the two Covenants; for for fubftance they are the fame, onely in the administration of them, the glorious mysteries of the Gofpell are more openly and more cleerly revealed to us in the New Tellament, than in the Old.

To labour for knowledge.

Heb. 8.6.

Whence wee will onely make this Vie, that, if wee would have the benefit of the New Covenant, we must labour to get the knowledge of it a otherwise it is no advantage to you at all, that you are borne in the time of the New Covenant, in the time of the Golpell, except knowledge abound, except you take the benefit of it, except you labour to understand the unsearchable riches of Christ, that are unfoulded to us in the Covenant of Grace. What is the reason why the Apostle, Gal. 4. calsthe Old

Tefta-

Note.

Testament, those te chings that the people had then impotent and beggerly Rudiments? The reason is, because their knowledge was exceeding little, therefore it brought little profit to them, they were beggerly, they had little riches in them, and they were impotent, they could communicate little power, and strength, and efficacie to the inward Man: On the other fide now, the New Covenant is strong, and rich, and lively, and effectuall; and the reason is, becansethere is more knowledge in it, we aretaught to know God better, and to know the whole mysterie of the Gospell better.

Therefore, I fay, if you would be frengthped in gaace, if you would bee enabled to keepe the Covenant more than they were, labout to grow in knowledge, let it not be unufefull unto you, what foever is delivered, but make benefit of it. fee whar riches of knowledge are delivered to us in Pauls Epiftle, ler none ofthis be loft, it is thy benefit, that this is now discovered to thee, that was hid from all the world aforetimes. It is that benefirthat the Apostle Paul so exceedingly magnifics, that to no this mystery is revealed, that wee have this grace, to make knowne to Principalities and powers the manifold wiscdome of God, the unsearchable riches of Christ, make this use of it, grow in knowledge, and thou fhalt grow in Grace by that meanes the strength thou gettest in Grace, it is from the abundance of knowledge. this is an exceeding usefull point. The com- arength is plaints ordinary amongst men, are, they would faine doe otherwise, they would abstaine from ledge.

Growing to knowledge increateth. grace.

grace and from want of know-

fuch

2 Pet. 3 .

There may be know-ledge with-out grace but no grace without knowledg. Simile.

Note.

fuch finnes, and they would observe such duties. they intendit, and defire it, and purpose it, but they are not able to performe it: What is the reason of that? Because they want grace and strength, that is the immediate cause: But what is the cause they want Grace? Because they take no paines to grow in knowledge. In a Pet. 3.17. fee how they are put together; Take heed you be not plucked away with the errour of the wicked, but grow in Grace. How shall we doethat? Grow in the knowledge of our Lord and Saviour lefte Chrift. I denie not but a Man may have much knowledge, and want Grace; but, on the otherside, looke how much Gracea Man hath. fo much knowledge hee must have of necessitie. Though there may be much wood that is not kindled, yet looke how much fire there is, so much fuell there must needs be. Knowledge is the Oyle, as it were, wherein the fame of the Spirit lives, and you cannot have more Gracethan you have know. ledge, though you may have abundance of emptie and unprofitable knowledge, without Grace. Therefore, if you would have the fruit of this Co venant, labour to grow in knowledge, Joh. 1. 17. that place is excellent for this purpole: The Law continued till Iohn Baptist, The Law came by Moses, but Grace and truth came by Iesus Christ. Marke it, Grace and Truth: What is the reason there was more Grace dispersed by lesus Christ, than by Mofes ? The reason is, because there was more Truth revealed to the fonnes of men by Chrift, than there was by Mofes: Truth was hid in Mofes time under vayles, and shaddowes, bur was manifest in the

the time of Iefus Chrift. Now, because truth was more revealed by him, hence it was, that there was a greater communication of Grace, a larger effusion of the Spirit- But that place comes as necre to this purpose, that you shall finde, 2 Cor. 3. There is an expression of the difference betweene the two Covenants: Nevertheleffe a ben their bearts fhaltbe turned to the Lord, the vayle shall be taken from before their eyes. He faid before, tothis day, when Mofos is read, there is a vayle layd over their hearts, but when their hearts shall be turned to the Lord, the vayle hall betaken away : And what then? They hall bebold; as in a Glaffe, the glory of God with open face, and be transformed, and changed into the fame Image, from glory to glory, as by the Spirit of the Lord. The meaning is this; faith hee, in the time of the Old Testament, there was a vay le that covered their hearts, and their eyes, that they were not able to fee the truth clearely, but now, faith he, that vaile is taken way, and we fee the truth with open face, even as you fee an Image in a Glaffe. But what is the benefit of this knowledge? Now the veyle is taken away, we know much more, faith hee, by feeing with open face, we are transformed into the fame Image; thatis, by the knowing of it, by viewing those truthsthat are delivered in the Gospell, by seeing the wayes of God, and the Image of God, there described, and set forth unto us; by this knowledge wee are transformed and changed into the fame Image, from glory to glory, that is, from one glorious degree of that Image to another not that the very knowledge shall doe it, but it pleased Ec 4

Note

1 Cor. 3.

The vayle

the Lord to accompanie that knowledg by the Spi-

Joh 17, 17.

rirsthis is done, faith he, as by the Spirit of the Lord. So, the way to grow in Grace, and in frength, to receive that immediate benefit of the Covenant, is to grow in knowledge, John 17. it is a part of Christs, prayer, ver. 17. Santtifie them with thy truth, thy word is truth. The meaning is this; as if hee fould have faid, O Lord, I know that the way to fandifie them, the way to increase grace and holinesse in their hearts, is to reveale more truth to them, now, Lord, I beseech thee reveale the Word to them; For thy Word is that truth, teach them to know thy Word, acquaint them with it more and more, For by tharmeanes they shall get grace and fanctification. So then, if you would receive the benefit of the Covenant, you must labour to grow in knowledge, labour to understand it more and more : For, this is a very fure Rule, there is not a new notion that a Man gets, there is not a beame of new truth, there is not a further enlargement of knowledge and illumination, but it brings fome riches of Grace with it, it comes not emptie but it comes loaded with fomething, it hath feare power and strength, and it gives a new vigour to the inward man. And therefore if thou wouldest abound in Grace, Rudy the Scriptures much, attend to them much, meditate in them day and night, Jabour fill to get some new sparke of knowledge, some new light out of them, and thou shalt finde this, that Grace will follow, as it is the Apostles exhortation to Timothy, laith he Give attendance, to xtading, and to learning, so shall thou fave thy felfe, and shall

Note.

be able alfo to fave others. The meaning is, the way to get that Grace that will fave a man, is to give much attendance to reading and to learning: For, Beloved, what foever it is that begets a Man, the increase of that likewise edifies and builds him up further. First, wee are begotten by the word of truth: It is the revelation of the truth of GOD to a Man at the first, that renewes him in the fpirit of his minde, it changeth his judgement, it makes him thinke of things in a cleane other fashion then hee was wont to doe: Thus hee is begotten to God, and made a new Man, a new creature: Now the increase of the fame truth is it that builds up further: For whatfoever begets, the increase of that also edefies, and hence it is that Solomon for exceedingly magnifies wisedome and knowledge, above all getting, faith he, get that. There are many things that are Precions in the World, Pearle, Gold, and Silver, but this is beyond them all. Why doe you thinke the wiseman would magnifie wisedome so much ? Because this wisedome brings grace with it, and therefore when Christ is faid to be the light of the world, heis fayd likewife to be the life : the light hee was, 1 lob. 4. and lob. 8. Heisthe true light, that lightens every man. And what is that light? Why, it is that light that brings life together with it. Therefore Ephef. 5. 14. Arife thou that fleepeft . Go and Christ fhall give thee light. Now, you know, life is contrary to death, but the Apostle expresseth it thus: Christ shall give thee light, because when a man hath much light, hee shall withalf have much lite and grace : and therefore this I will commend to you,

The word begets and builds up Christians

Why wifedome is for magnified by Solomon 1 Iohn 4-10h.8-

Ephe. 5.14.

Note.

you, as one of the principall meanes of all other to grow strong in Grace, and in the inward man, to grow much in knowledge. Beloved, it is another thing than wee are aware of: if wee were fully perfwaded that it were a thing so excellent, that is would bring so much grace with it, certainly wee would study it more than we doe: 2 Pet. 2.20. saith hee, Tonhave escaped the silthinesse of the World, through the knowledge of Christ: That is that, that delivers you from the bondage of sin; that which

enables you to escape the filthinesset hat is in the World, when other men are yet intangled with it, is because you know that that other men are ignorant of, it is through the knowledge of Christ, if you have escaped, and 2 Pet. 1.2. Grace be multiply.

ed through the knowledge of God, and of his Sonne le fus Christ. Grace bee multiplyed through the knowledge, as if he should say, multiply you the knowledge, and this is the meanes whereby Grace

2 Pet, 2. 10.

2 Pet. 1.2.

All our grace comes in through the underftanding, as, Love.

P atience

That you may see the ground of all this, there is no grace that any man hath, but it passethin through the Understanding: For example, What is the reason that any man loves God more than another, but because God is presented to his understanding in another manner than he is to another? He knowes God better than others, and so for other Graces: Why is one man patient, when another is not, but because his understanding is enlightned to judge otherwise of the evill he suffers, than another doth! He reckons them not so great and intolerable evils, he sees another hand of providence, he sees another end

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end in it. And fo, What is the reason one is temperate, and fober and meeke, when another is not, but because thee hath another judgement of pleafures and delights ? Hee lookes upon them, as on things that are enemies to his Soule, hee fees vanitie and emptinessein them, that another doth not : Ifay, all the Grace that a Man hath, it paffeth through the understanding : And therefore, if a Man would be strong in Grace, let him labour to get much light, to get much truth, much knowledge in his minde: For certainly all the difference betweene Christians, the difference of stature betweene men in Christianitie; the difference of degrees, (as one Man hath a higher degree of Faith, and another a lower degree) it followes from hence, that one is more enlightned, hee hath more knowledge, hee hath more truth revealed to him. which truth carries Grace with it. What is the reason that Paul exceeded other men in Grace? Because there was more truth revealed to him than to other men: but still remember that I deny not, but that there may bee much knowledge without Grace: but it is a fure rule, therecannot be much Grace without knowledge: The reason why any Manis strong in Grace, and able to doe that which another is not able to doe, that hee is able to goe through those troubles, and those crosses that another shrinkes at . he is able to overcome those lusts that another is not able to grapple with, it is still the frength of his knowledge, that hee hath more understanding of things, that he is better and more enlightned. In John 16. when the Apostles were John 16.

Tempe-

Whence the difference in stature of Christians

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come into the World, and Christ tels them what entertainement they should have, they begin to be exceeding fearefull, alas, what shall wee doe in the world, when we have such things to doe? We have men to wrestle with, that shall thinke they shall doe God service when they put us in prison, faithbee, feare not, I will fend my Spirit along with you, and he shall helpe youto worke, hee shall convince the world of sinne, of righteous ne le, and of judgement, As if he should have fayd, it i true when you come into the world, you shall finde mensopi. nions exceeding false, you shall finde Satan buil ding up frong bolds in their deceipts, and errours and their evill in aginations that they have of things; and, faith he, if you should goe alone with out my Spirit, truely you might besiege the Citic you might use your spirituall Armour, but you should doe no good; but I will fend my Spirit, that shall convince; (the word in the Originall fignifies the refuting of an opinion that men had before drunke in, and were possessed of) the end of the Spirit is to fandifie men, now what is that way that the Spirit useth to fanctifie men ? It isto weareout those old opinions, to confute them, to let menknow they were exceedingly deceived. Alas, they did not know that they were fo exceedingly finfull as they bee, but when the Spirit comes, hee fhewes them what natures they have, and what lives they have lived, they know they are other creatures than they imagined themselves to be : for the Holy Ghoft refutes that opinion and convinces them of finne, and of judgement. That is,

The course that the Spirit takes to sanctifie us.

the Spirit shall shew men the beautie and the glory of fandification, of spirituall priviledges, and shall makemen in love withit, (so judgement is to be taken) as you have it taken in that place, where it is favd of Chrift, he fhall not breake the bruifed Reede, nor quench the smoaking Flax, till hee bring forth judgement to victory : for it shall not cease till hee have brought forth Judgement to victory: where, by Judgement is meant holineffe, and the beginning oferace or fanctification, the first part that doth begin to smoke, hee calls Judgement: faith he, the Lird will not put it out, but shall blow that sparke, hee shall put new fuell to that sparke till it overcome will he hath brought forth this beginning of judgement, or integritie, or fandification, to vidowithat is to get the victory over finfull lufts : now this is done by convincing, by dealing with the undefitanding, it is the worke of the Holy Ghoft with the mindes of men. Now, Beloved, the use you may make of it is this; If this bee the way by which the Holy Ghoft fandifies, and infuseth, and communitates to the hearts of men the graces of his New Covenant, if it be by the altering of the opinions of mens understanding, the way then that thou must tiketo grow excellent, to grow ftrong in grace, is to grow much in knowledge, to study the Scriptures much ; and therefore let not this exhortation bein vaine to you, make this use ofit, still to meditate in the Law of Godday and night; still to doe somewhat therein, to beetrading therein, to bee busied in speaking, or in reading, or in thinking onit.

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Beloved, if you doe but take any piece of this Word, and flay upon it as the Bee doth upon the Flower, and will not off till you have got fome. what out of it; if you be still digging in this Mine. (here is enough, it is a large, it is a deepa Mine) this would make you rich in knowledge, and if you be richin knowledge, it will make you rich ingrace likewife : it is the expression that is used, I Cor. I.

1 Cor.1.5.

Morall knowledge better than wealth.

Therefore be affured of this, wee have many buffneffesto doe in this world, and every man bestowes himfelfe on some thing, hee spends his time, and placeth his intentions some where: now there is no. thing in the world that you can bestow it so profitably on, as to ger new light daily aget new truths if a man gather knowledge of other things, they are buttrifles; and yet that is a thousand timesbeyond the gathering of wealth, but yet that is nothing to the other knowledge, it is beggerly and impotent, and poote, as the Apostle saith . forthe thingsthemselves are poore. Is there any thing in the world can helpe a man to happineffe to any purpole? ifthethings cannot doe it, the knowledge cannot: for the knowledge cannot her better than the thing. I fay, the best natural thing you can doe, is to gather wiscdome that will serve but for this present life, but to get that wisedome that will build you up in grace, that will make you frong in Christ, that is farre more to-be chosen, remember that which Salomon faith , that it is above Pearles, and that is not enough to excuse it; but, (faith hee) goe through all the precious things in the world, it goes beyond them, Why? becauseir excee \

exceedingly increaseth grace: And what is the profir of it? It makes God to fee an high offecine of ven, it makes a mighrie God, who is able onely to knowledge. der thre good, to delight in thee jix makes him reavi die to doe thee much good; which I gather out of hat Heb. 8. faich the Lord there, When I tooke your Heb. 9. Fathers by the hand, and led them out of Egypt, faith hee, they brake my covenant, and I regarded themnor, faith the Lord ; markett; but I will make ano. ther kinde of Covenant with you. Now, by the rule of contraries, these men had little knowledge, and bythat meanes they had no ftrength, and there. fore they broke the Covenant of the Lord, and herefore the Dord regarded them nor, but cafe hem away as you doe-refuse things ton theother fdenow, there is much knowledge, that brings men much grace, that makes men keepe the Cavenant of Gurin greater meafure, if hee regarded not them that brake the Covenant, certainely now he will reguidthem that keepe the Covenant, those thatare his peculiar people, the men of his delight, the min whom hee loves, upon whom heemeanes to beflow his favours, that are favourites to the Court of Heaven; this you shall have, if you exallin grace; there are many other benefits, but fill I lay, remember this, if thou woulded have much grace, readothe Scriptures exceeding much, make itthy chiefest study from day to day, coquire. into them, if thou canft live under a good Minitter, that is lively, and powerfull, and colightning deta higher price upon him, than thou hast done; if thou an e Rate (pare nothing for thy foules good for

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Covebant

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if wifedome be better than Gold, and Silver, why

Pal. I.

should not you part with them for it? and foby consequencebe doing something. Wee see, Pfal. 1. what they are that are pronounced bleffed, that me. ditate in the Law of God day and night, it is upon this ground, when a man meditates, that is, when hee delights in it, (hee will not meditate in it elfe) grace will follow : for there is no man bleffed, unleffe he hath grace, and the proposition should not befure, except a man doe fettle himfelfe to meditate day and night. Now this brings abilitie to keepe the Law; and therefore lof. 1. 8. you shall find it fo expressed; faith the Lord, to Los wab Let was the Law depart out of thy mouth, but meditate in it day and night, that thou maift observe and doe it, the fo thon maift make thy wayes to profper, then then shall have good fucceffe. Marke, if a man be fill takenup in doing fomething, in the things that belong to the Kingdome of God, that he make that the element that hee lives in, as it were, that hee makes ithis chiefe and principall fludy, that he bufie biosfelfe about it from time to time, as much as possibly hee can get leafure, that he preferre it before all things elfe; doeit both dayand night; by this he shall be more able to observe it, and when it is observed, it makes way for prosperitie, then Ged will bleffe

Iof. 1, 8.

Meditation of the Law,a helpe to keepe it.

The next thing to bee confidered, which were propounded, is, When the Covenant is diffol-

thee, and give thee good fucceffe. So much shall

When the Covenant is broken ferve for this.

You must know, that the Covenant is then distal-

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ved, when that is diffolyod that did make the Covenant. Looke what it is that puts, a manintothe Covenant of grace at the first, when that is taken away, then the Covenant is disapulled betweene Ged and us, but till then the Con mant remaines fure. Now, what is it that makes the Covenant? Marke it, This is that that makes the Covenant when Is w Christ offers himselfe to us, and makes knowne his confent, hee is the promised feede in whom all the Nations of the Earth hall bee bleffed - Covenant when we againe come and take the promifed feede. and give our confent to make him our Lord, and we subject our selves to him to be his, when wee fay to the promised seede, he shall be my God and my Governour, and I will be among his people, and be subject unto him, I say, when the heart gives I full confene to this, when the heart bath thus tooke the promised seeds and received him, and lookes for all from him, now the Covenant and contract is made betweene them. Now, Beloved is long as this union continues betweene Christ and us, the Covenant is not disannulled, so that, in a word, the Covenant is never nullified, untill thou halt chosen to thy selfe another Husband, till thou halt taken to thy felfe another Lord. In a marriage there may be many failings of a Wiferowardsher Husband, many neglects, many disobediences, many fits of passion, many offences thee may give him, but till thee commit adultery the bond continues fure, there is no divorce betweene them; the Covenant of Gad still remaines betweene them, there is no diffolution of the Covenant : Be-Ff loved_

Note.

Simile.

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greffions, thou offendest ond oft, thou failest much in the service thou owest him, but till thou shalt commit spiritual adultery, till thou seave him, as it were, and shalt select and choose thy selfe another Master, another Lord, another Husband, the Covenant remaines sure betweeneyou, there is no dissolution of the Covenant. Beloved, this is a point exceeding full of comfort: thou must not thinke, that upon every sinne the Covenant is overthrowne betweene God and thee no, the Covenant remaines sure, the bond is not untyed as yet, though thou faile exceeding much, though thou fall line many actual rebellions against him, yet the Covenant is not dissolved.

But you will fay to me, If this be to breake the Covenant, to choose another Husband, I hope there is none of us that are breakers of the Covenant then, we have not chosen another God, we are

willing enough to ferve the Lord.

Beloved, the rule is exceeding true, if thou deceive not thy felfe in applying it - therefore I fay this to thee, take heed thou deceive not thy felfe in is certaine, the Covenant remaines fure, notwithstanding all infirmities, as long as thy heart cleaves to thint Husband, as long as thou takest not another in his stead: therefore if thou wilt not bee deceived (as many do deceive themselves) I will give thee but these two rules to know it by.

The first is an immediate examination of thine owne heart, looke narrowly to this, if there beany creature in the World, any pleasure, any profit, any

matter

Two rules to know whether we have broken the Covenant.

1. Rule.
When the heart is a. dulteroufly knit to any thing below.

matter of credit or honour or whatfoever the thing be, any delight, or sport, or inclination, or luft, wherewith thy heart commits adultery, cerwinely thou hast chosen another Husband, what loever thou pretendeft: If there bee any finne that thou art in league with, wherewith thou art enteredinto Covenant, as I may fo fay, thou haft broken the Covenant, with thy first Husband, as you shall fee an expression thereof, James . Tee adulterers and adulteresses, if you love the world, you love not God. Thatis, if there be anything in the world that you love in that manner, it is enmitte to God. Youwillay, How thall we know this ?

Youfhall know is by this, if it divert, and put out, and quench the love to your Husband. You hall fee a Wife oftentimes, her heart is foline from her Husband, the comes to be in his presence from day to day, to doe all fervice to him, thee performes, ir may be, every dutie as carefully, and as diligently as the best Wife in the world, and yet for all this her heart is gone, here is but a fhadow of performance, the doththem, but not with love and delight, the doth them not with cheerefulneffe and willingnesse, thee would be free : if thou finde this thy ease that thou art so in love, that thy heart is ftoln away with any thing in the world, with matter ofestate, pleasures, or whatfoever it is, any outward excellency that thy heart is fet upon, any haunt a nydelight, any luft that hathdominion in thy foule. that thou haft made a league with it, fo that thou commest indeede to performe holy duties from Ff 2 day

Jam. 4.

Oueft. Anfw. Creatureis finfull. Simile.

Note.

dayroda y, but they have notalle, no relish, thou dost them not with livelinesse and quicknesse, thou dost them as one that doth them out of necessitie, and by force; but thou delightest not in thy Husband, thou comment before him, but thou delightest not in his presence, but in the love of other things, worldly mindednesse, quencheth that delight, it is certaine thou hast committed adultery, thou hast chosen a nother Husband.

A Christiensdelight s in God,

You must know this Beloved, that a godly man that is once entred into the Covenant; though hee faile exceedingly in many things, yet his delight is fill in the Lord, hee defires exceedingly to pleafe him, he had rather be in his company, hee had rather have communion with him, than with any otherinthe World befides hee had rather bedo ing fervice to him than to any other; he had rather be employed in any thing that tends to him, for that if it could be, (I make that supposition) if there were fuch a proposition as there was in the old Lawevery feventh yeere, that those that had ferved an Apprentiship, that were bondslaves, they might goe free, yet wee fee fome fo loved their Mafters, that they would not goe free, but would bee their fervants for ever, and they were bored thorowthe eare, and were their servants : for, faiththe Text, they loved their Mafters, and would flay with them. So it is in this cale, take a man that commits adultery with any thing in the world, let him have fuch a Proclamation, that hee may goe free from Gods fervice, hee would, were it not for the loffe of Heaven.

heaven, and for going to hell, (but I suppose were it free to him) he would goe free with all his heart, he would choose another Master, and would bee free from that bondage, (for fo hee accounts it;) but he that loves the Lo d, will not goe free it hee might: for he reckons that fervice the greatest free. dome and delight, he had rather live in His Family, than in any service in the world; it is not a service. but a friendship ; it is a marriage, he lives as a sonne in the Family, and therefore he is willing to continue: for, this is the ground of it, as foone as a man is gotten into the Covenant once, there is fuch a disposition put into his heart, there is such a dispoficion grafted in him, and rooted in his inward parts, that he longs after the Lord, looke what difposition and inclination there is in the Loadstone, in lingring after the Iron, if you pull it from it a thoufand times, still it lookes after it, and it cannot choose, it is the disposition of the Iron: so, such a disposition there is in the servants of the Lord, to chuse him for their Lord and Husband; and it is not an empty choyle, that confifts onely in affection, or in the naked refolution of the minde, but it is fuch a choyce as hath frong affections running together with it, a stronginclinatio carrying the foule to him, fo that though he be hindred many times, and often in his life, unruly lufts come, and make a feparation betweene the Lord and him, yet he cannot abide to belong from him, it is the Lord that hee loves, hee cannot for his heart choose another maker, hee cannot choose another Husband, another LORD, another friend, but it Ff 2 15

Note.

A Christian would not be tree from Gods fervice if he might.

Simile.

A disposition in the Saints to long after the Lord.

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is he with whom he will dwel I, live, and dye: if this bethy case, know that thy continual failings make not a breach of the Covenant: for thou knowest that thy heart hath not chosen another Husband for though thou be forced sometimes, through the violence of temptation, to serve another, yet thy heart cleaves to thy right Master, it cleaves to him, it inclines to him, it bends that way: this is one way to finde it, looke to thy heart immediately.

1 Rule. By the effect.

Ioh. 8.

Rom.6.

If thou canst not doe it by this, if this bee too obscurea rule for thee; (I will adde but this for the making of it plaine.) Looke to the effects. Thou pretendeft. I have not chosen another Husband. I have chosen the Lord for my God, and him will I ferve, it is a good profession, but take heed you be on a sure ground. Saith our Saviour, John 8. You pretend that you are the children of braham, that you have him for your Father, and not the Deville but I fay unto you, bee that committeth finne, is the fervant of finne: and fo likewife, Know you not, that to whom soever you obey, his servants, you are, to whom you obey? Rom. 6. And againe, 2 Pet. 2. Of whom oever a manis over-come, to that hee is in ben-Looke to it now, art thou overcome with finne? dost thou obey finne, when it comes with a command upon thee? dost thou committinge? Certainely, thou haft chosen another Husband thou doest deceive thy selfe.

Quest.

Answ.

Alas, you will fay, is it every committing of fin

that breaketh the Covenant?

No, Beloved, that is not the meaning of it, but

take heede of this, when a finne is drawne out as a thred in the course of thy life, now in truth thon obevestit, now thou art overcome of it, now it hath dominion whenfoever it commands thee, whenthere is, I fay, a tract of finne, when a man is fill given to fuch a way, to fuch an infirmitie, (I cannot properly callit an infirmitie) that you may fav it is fuch a mans trade, hee walkes in it, nowia man obeyes finne, hee is overcome of it, it hath gotten the victoric overhim, as wee use to say of men, fuch a one, hee is a worldly minded man, goe to him when you will, you shall finde him so disposed, you shall finde him in all his carriageto thew himselfe to be such a man, this sinne it runnes as a thred through his whole life, still hee mindes earthly things, he is takenup about them, he difre! life th the Word, hee doth not minde it, hee doth not delight to reade it, or to heare it, he doth not love the company of the Saints, and the like; and fo for any other finne.

If this will not ferve the curne, thou may est judge it by one finne, but that is formewhat more difficult: I will give you three Examples you shall see, Adam, and Balaam, and Saul, you shall see every o ne of them in one sinne breake the Governant, and if you can finde yours the same case, you shall know whether you have broken it by one miscarriage. Take Saul first, he was commanded to goe and kill the Amalekites, and God would have him destroy them utterly a Saul goes about his Commandement, he eseemes to keepe it exceeding well, and where he failed in it, he seemed to have a faire ex-

A constant cowfein fin, a signe of choofing another husband than God.

Instances of breaking the Covenant by one finne.

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sufe; faith he, I did but fave the King the whole body of the people was defl royed: againe, he faved bur a few of the fattest of the cattle, and for what purpose? not for his owne profit, to make him rich, butto offer Sacrifice to the Lord, and he hoped there was no fayling in this, Well, faith Samuel, Thou haft caft away the Lord, thou haft chosen ano. ther God. Samuel charged him with no leffe; for faith he, thy sinne is as witcheraft, it is as Idolatrie, that is, thou haft caft God quite away, thou haft cho. fen to thy felfeanother Lord, another Husband to obey. How shall this be made good? Thus : when a man receives a Commandement from God (marke it) when a man knowes it is the Lords will, that! should walke thus and thus before him, that I should abstaine from such and such sinnes. I cannot deny but this is his Commandement; well, when a man comes to the keeping of it, and his heart finds out excuses, and faith in such and such a case, I hope I may bee somewhat excused from a strict performance of it; I fay, when the heart at any time deliberates, and yet that word is not sufficient to expres is, but when the heart workes according to it owne proper inclination, and then disobeyes the Lord in any Commandement, certainely then it casts God away. Beleved, it is not fuch disobedience, as when a man is transported with a strong affection, a strong temptation, when hee is not himselfe for a time, for then if his finne be discovered, he easily returnes, and will be the fame man he was, but! fay, when a man deliberately commits fin, when a man confiders himselfe well, and he is not transpor-

When a man is faid to cast away God. ted with the Brength of a temptation; but his eart workes at libertie, fo that he acts himselfe, in this case he doth as Saul did, he casts God away, and God

fent him wordthat he had caft him away.

The like wasthe cafe of Balaam, he carried it ex- Balann. ceeding fairely, I will not, if Balanc will give me bis house full of gold, curse shapeople, I cannot doe that which Ged hath not faid tome, yet Balaam de fired much to doe it, he thought hee would make tryall, he would goe as farre as he could; God faw it, and found it out, and you fee what judgement was given upon him, and this he presently discovered, he gave advice to Belasca to put a flumbling blocke before the children of Ifrael: that is, by offering with the Moabites, and committing fornication with their women, and fo, faith he, Ishall be able to curse them when they have committed finne once, then Imay curse them to purpose: I fay, there was the naturall, the proper inclination of Balaams heatt, it was not a thing that he was drawne to, but when his heart was left to it felfe, to go which way it should, that way it went: it is not fo oft with a manthat is in the Covenant : for grace still prevailes, and hath power over him, it is that which hath dominion and possession, it is that which is the Lord of the House, and whenfoever he is lest fimply to himlelfe, that his heart workes which way it would, certainely then he pleafeth God, he cannot finne, he doth not finne against him. I cannot stay to presse it further, but rather come to make some use ofit; but this remember, folong as aman doth not choose another husband, folong the Cuvenant is not broken; though the failings be exceeding many. The

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Vfe.
To comfort our
felves in
applying
the promifes of the
Covenant.

The Viewe are to make of it is this; If there bee this comfort, that though a man doe commit many finnes, yet, to long as he hath the Lord for his hus. band, as long ashe is not willing to chuse another mafter fillthe Covenant is fire , Then comfort your felves with thefe words, and makeufe of the Cove. nant, and apply the promises of the Covenant, fay this with thy felfe, it is very true, I am finfull, I provoke God from day to day yet for all this, 1 am not out of the Covenant and therefore the promifes of the Covenant belong to me, therefore, notwithflanding my finnes, I will goe boldly to the Throne of Grace, and I will day clayene to the premifes, and to all the parts of the Covenant, for they belong to mee. This use you should make of it. when the Covenantis not broken;

Promifes threefold.

I Of justification.

Heb. 10.

Now the promifes of the Covenant are of three forts , the promifes of justification, the promifes of fandification, and the promifes of bleffings, of all forts, that belong to this life, and to the life to come. This threefold use then thou shouldst make of it. first, put the case there lyes upon thy heart the conscience of any sinnerhat thou hast committed, that troubles thee, thou are afraid that this finne should make a Separation betweene God and thee; thou haft yet no affurance of the forgivenesse of it, but the conscience of the sinnelyes upon thee, as that expreffion you have Heb. 10. What wilt thou doe in fuch a cafe? Goe to the Lord, and fay to him, Lord, notwithstanding this, I know I amin Covenant with thee, and Lord, this is one part of thy Covenant, that thou wilt remember our fins no more, but mben

when they are fought, they shall not be found. My Beleved, as you have heard before, they methe very words of the Covenant. I fay, if thou wome to the Lord thus & bring Christ in thine armed for this is the nature of Faith, faith first feizeth upon the dead body, as the Vultures and as the Bagles doe first seize upon the bodie; So Faith first foizeth upon Christ) I fay, if thou canft goe to him, and fay, Lord I have thy Sonne , he hath offered himfelfe to me. he is freely offered, and I have taken him, and all thy promifes in him are, Yea, and Amen, and this is one of thy promifes, that thou wilt forgive me: If one pleade the Covenant hard with God, and tell himit is a part of his Covenant, and he must be full. he cannot be a Covenant-break y doe a thou thinke that God will breake his Covenant with thee, or any man ! He cannot deny thee, he will puraway thy finns : Arenethen thy felfe with this : for the Cove. nant is continuall, the Mediator of this Covenant, is lefus Chrift, who is fuch an high Prieft, that is able perfectly to fave those that come ume him, when a man hath committed the groatest finne, and fees but the bloud of Buls and Goates; he might thinke thus with himselfe, alas, what can this poore and beg. gerly Ceremony doe, to deliver me from the conscience of my finne? Well, faith the Apostle, wee have another kinde of facrifice, and another kinde of Prieft, Heb. 7. Wee have such an high Prieft, as is Heb. 7. able perfectly to fave thefe that come to bim : And why? For faith he he is gone not into the Tabernacle, as theother Priefts, but he is entred into the very Heavens. Belides faith he, he goes not once a yeare, as they

Faith feizeth on Christ crucified.

did but he lives for ever to make intercession for us , he is not gone with the blood, of Buls and Goats, but with his amne blond, be is a high Prieft, boly, harmeleffe, undefiled, separated from sinners bigher than the bea. vens, and therefore doubt nor but be is able perfect.

ly to fave those that come unto him.

Hcb. 10. 22.

Draw nere with full affurance.

Beloved, confider this, it is the very use that the Apolle makes, Heb. 10.22. faith hee, feeing thefe things are fo, fince we have fuch anhigh Priest as we have described, fince it is the very Sacrifice of his bloud it felfe, Let us dram neare in full affurance of Faith, that is, if the conscience of any sinne lye upon us, let us not goe to God with a quarter winde, or with a halfe winde, but with a full affurance of Faith, let us make no question, but trust perfeetly to the grace that is remealed. You must thinke fo of lefus Chrift, he would have you thinke fo, and conceive of him that he is now in heaven, that be it able per feetly, to fave you, that there is nothing you have committed, that can doe you hurt, he is like a friend in the Court, if a Man were fure that he had one that were never from the King, that hath his eare continually, that is alway in his prefence, that is fuch a Favorite, of fuch power with him, that certainly he can deny him nothing, a man would be fecure: put the case there were some whispering fellowes that would be ready to informe against him, yet faith hee I have one there that will be ready to take care for mee. My Beloved, this is thy very cale, Chrift lefus is gone to Heaven, it is a thoufandtimes better for thee that hee should be there, than that hee should bee here in this world still, there

Simile.

there he is thy Atturney, as it were, he takes care for thee, he fees all the accusations that are brought against thee, and he is ready to answer for thee, saith the Text, he makes intercession, if there come any thing that tends to make a breach betweene God and thee, he is the Mediator for thee, he dwels there forthat end, if there bee any offence, any breach comes, that he may make it up betweene God and thee ; confider this, and when thou haft committed a finne, goe to this high Priest, that is able to fave thee perfectly and remember that it is a part of his Covenant, and to labour to grow up in full affurance of Faith, that no confeience of finne may lye upon thee, to make a separation betweene God and thee: For, Beloved, you ought to truft perfettly to the grace that is revealed chrongh him,

And as I fay of the guilt of fin, foin the feeond place you areto mak ufeof the Covenant, against the power of fin, as put the case there be some strong luft, fome violent temptation, that thou art not able tooutwreftle, it is too firing for thee, thou wouldeft faine be rid of it, but thou are not able, why what shalt thou doe in this case: Remember that it is a part of the Lords Covenant, that he will deliver thee. from all thine enemies, that thou mayft ferve bim in righteonfreffe and holineffe all the dayes of thy life. It is a part of his Covenant to rememberit, he hath fworneto remember ir, he hath fayd hee will write bis Law in thy heart, and that can never be, without hee obliterate all old writing, he hath faid he will give the holy Ghoft, he hath promifed to give thee anew beart and a new (pirit, now confider this, it

2 Offandification

Sanctifica. tion a part of Gods Covement. The way to overcome lufts.

is a part of his Covenant, goe to the Lord, and befeech him to make good his Covenant, that is the way for thee to overcome it; If thou goe about it any other way, thou shalt never beable to out wrefleit. For a man to thinke this with himfelfe, I havereceived grace, I hope I have some strength, therefore I will bee bold to adventure on fucha temptation; or, at least, I hope by my promises, by my vowes, and prayers, and reading one way or other, to master and overcomeit; this is northe way, thou must goe to God, and make use of this Covenant, and beseech him to give thee ftrength: For, marke it, God would not take this upon him, to give us new hearts, and new spirits, to sandifie us, to make us new creatures, to crucifie the flesh, to weaken the dominion of fin, he would nortake this upon him, and make a gromife, if wee were able to doe it : But he knowes it is in his owne power, and hemust doeit for us, and therefore in such a case we must goe to him, and befeech him to doe it: For know this, when a man is in Christ once, when he is in the Covenant, he lives by a principle withour himfelf, and norby one within himselfe, as Paul faith, I live by Iefus Chriff, that is, he is without me, and it is he stil that gives me strength, therfore goe to him.

If you aske the reason, Why will the Lord have it so? Why may not a man have sufficient habituall strength in himselfe, by which he may be able to out wrestle lusts and overcome temptations? The reason is, because no stesh shall repoyce in it selfe; and therefore Christ is made sandification, that is, you derive it from him, from day to day,

from

Why the Lord will have our strength out of our selves.

from time to time, that you might not rejoyce in your felves, but in him : Therefore let no man go about such a bufineffe in his own frength for a man to thinke, Beloved, by vertue of that habituall Grace he hath received, to be able to overcome finne, and to worke righteoufnesse, it is all one, as if a Man should say thus with himselfe, I see my Simile. house is full of light, now I will shut up my Doores and Windowe I hope to have light enough. when he hath done fo, you know, the light perifheth presently, because the Sun is thut our, that which gives light : I fay, fo it is when a man thinks, now I am fome body, I have now gotten fome frength, now, I hope I may walke with fome confidente mere than before; This is to thut up the windowes, as it were. No, thou must have continuall dependance upon Chrift, otherwife, if thou go to evercome any fin, and thinke to doe it with thy owne firength, it shall be too strong for thee: for you wreftle with spirituall things, and without aftrength from one without thee, they will bee too firong for thee: goe to the Lord, and fay, Lord, I confesse I am able to doe nothing of my selfe, but I bring my heart to thee as an empty Caske, befeeching thee to fill it with grace; Lord, I want much grace; Iefus Chrift, is full of grace, and hath filled himfelfe for that purpose, that he might communicate it to us: I fay, in fuch a case now, if thou goeto the Lord, and befeech him to make good his Covenant, tell him thou restest upon his strength, thou goeft against finne, as lofua went against the Cananites, not because hee was able to overcome them ;

them: for they were Giants, and had Cities walled up to heaven, but he went in the Lords strength; I say, if thou goe in this manner, be affured that the Lord will not faile thee, he will give thee abilitie to over.

3. The promiles that concerne the things of this life.

Thethird cafe is, when an outward trouble lyes upon a man, let him goe and remember it is a part of Gods covenant to bleffe him . To bleffe him with what? With all kinde of bleffings, and to bea Buckler to him, there is no evill in the world, but God hath promised to be a Buckler to shield him. and to defend him from it: Put the cafe thou lye under any preffure, any calamitie, any croffe, any discase, any affliction of minde or of body, or offace, or of name, why goeto God now, and tell him it is a part of his Covenant to deliver thee, and labour to. finde out if thou canft beside the generall Covewant, fome particular. The Lord hath faid, if thou bein trouble, call upon me and I will deliver thee; if thou be in a ftrait, in extremitie, the Lord hath faid, be will workethy workes for thee, and fo you may goe to him in particulars. But when Faith hath once gotten a promife, befure that thou keepe thy hold, pleadehard with the Lord, and tell him it is impossible that he should deny the doeas the Woman of Canaan, when thou art on a fure ground, take no denyall, thoughthe Lord may deferre long, yet he will doe it, he cannot chuse, for it is a part of his Covenant. Beloved, therefore in this cafe, doe, as you feetwo Metaphors uled in Scripture, they are excellent for this purpose, Efay 66. 11. there is a Commandement of the Lord for the Children of 1 (rael.

Efay 66.11

Ifrael, that they should fucke & bee fatisfied with the breafts of confolation, &c. The words are obscure as they are read to you, but the original makes them exceeding cleare; there are two Metaphors used, one is to milke consolation out of the promises the meaning is this, that the promises are full of comfort, as a Dugge is full of milke: now if thou beready to faint, goe, and milke confolation out of the promifes, that will relieve thee, that will flay thy heart : goe faith he, and fucke, draw out confolation from the Dugges, from the promifes, (for that is the meaning.) which hee cals the breasts of confolation, (for he repeates the promise presently after) thus faith the Lord behold, I will extend We thould peace over her like a Flood, &c. The other Metaphor is to extort, to oppresse the promises, that as a rich Man oppresseth a poore Man, and gets out of him all that he is worth, he leaves him worth nothing he plaies the extortioner with him, after that manner deale thou with the promifes, for they are rich there is a price in them, be thou as an extortioner to them, take out whatfoever thou needeft, or wring it out of the promifes, as it were. Now when a man is poore and needy, let him goe to the rich prom fes, and be as an oppreffor to them, that is, consider the promises to the utmost, see the utmost riches that is contained in them, and they will make thee rich. Againe, draw out the utmost of that milke that is in them, and it will exceeding. ly revive and comfort thee : For example, (that I may a little open it to you) lacob when Efan met him, and his heart began to faint

opprefle the promi-

er s. dali

Inflances of applying the promi.

faint, (for faith the Text, be feared exceedingly) his beart began to faile him now, and what did he? He did goe and sucke confolation out of the promises: for thus he reasons with the Lord, Lord, then haft fund then wilt doe me good, now hee stayes himselfe up with this and hee got fornuch ftrength with this milke, that he was able to wreftle with the Lordall night, and would not let him goe without a bleffing, this promise sustained him, from whence he sucked consolation and Arcienth for thou bast sayd thou wilt doe me good, therfore lam refolved, I am fure, 1 am upon good ground, I will not let thee goe without a blefsing. And fo Abraham, when he was to offer his onely fonne, what should he do now ? Here hee was defolate, poore, and needy, certainely his heart could not but bee ready to faile, and what would fustaine him in this case ? There was a promise, fee, 4ebr. 1 1.he was fure God had made a promife, and faid unto him, this is I / aac, and this I faas I will multiply, and with him I will establish my Cove. want, and his feed shall be as the fars of heaven, faith Abraham, God promifed it, and though I should kill him, God can put new life into him; hee went, you you know how farre from his house where hee dwelt; furely he fustained himselfe, by the promise, he rested upon this promise, he drew confolation from it, and he drew it to the full, there was much milke in that promife, and that fultained and comforted him. I might give you many inftances. So David, when he comforted himfelf at Ziglag what was it that he comforted himlelfe in ? Surely

Heb.Ita

Surely David remembred this, the Lord hath anointed me King over Ifrael, he hath faid that I shall be King, and shall fit in the Throne of Saul ; it istrue, I have loft all that I have, and the Souldiers that should be my strength, are now at this inflant ready to stone me : yet hee remembred this promise, and comforted himselfe in the Lord, that is in the promise that the Lordhad made to him, where of this was the main that he had to comfort himfelfe with.

Beloved, learne to doe this when you are in any straight, if there bee any thing that you need, remember this, if thou canst but get a promise, if Faith can but get this footing, the Lord hath made it a part of his Covenant, and there is his hand and feale to it, the Sacrament that thou receivest from time to time, is but a feale of that Covenant, and if he feeme to forget it for a time, he will remember it, he cannot forget it long, be affured hee will performe it, it is impossible but he should, let not your hearts fayle, if thou have a promise, hee will doe it in due feafon, although not in thy feafon, yet he will docitio the best manner, though not in that manner as thou imagineft.

Beloved one thing more wee should have added, that is, to exhort mento enter into Covenant; this I should have pressed to you, the miserable condition of a Manthat is without it, and the happines of a Man that is within it, with this we should have concluded the point. Beloved, confider this, inwhat a miserable condition menare without the Cove. nant ; it is enough that I faid, Ephef. 2. Without Ephef.z.

The milery of those that are out of the Co-

God

He hath no rightin Gods promiles.

Godishis enemy.

Simile!

GOD in the world, and without the Covenant, they are put together, they are Aliens of Brangers from the Covenant, without the Covenant, without God in the world: Is it a small thing to bee without God? and without the Covenant ! When thou confide. rest this Booke, and the many precious promises in it, that wee spake of before, and thou hast not right to one of these promises: If thou be without the Covenant, when thou art in astrait, if thou bee a stranger to God, if thou be out of the Covenant with him, what wilt thou doe ? Whether wilt thou goe? We are subject to a thousand straits; you know what a weake Creature Manis, what need he hath of affistance: What wilt thou doe in the time of extremity ? Thou canst not goe to God, thou art not in the Covenant with him, but thy case is as that of Zedikiah, Micaiah tels him, then balt go from chamber to chamber, So shalt thou goe from place to place, God will not receive thee, for thou art not in Covenant with him. But is that all, that thou shalt want the comfort of God? No, know if thou be not in Covenant with God, he is thine enemy : if thou come neere to him for refuge and comfort, hee will be to thee as a devouring fire, and when thou commest to him, thou shalt beeas foft Waxe to the fcorching flame, as stubble to the fire, and not onely fo, but thou shalt come to everlasting burnings, fuch fires as shall never goe out. Such the Lord shallbe to thee, if thou be not in Covenant with him. You will fay to mee, this is to come, if if it may be well for the present, I shall beare it the better. I will goe one step further therefore.

If thou be out of Covenant with God, all the creatures are at enmitie with thee, there is not a creature in Heaven or Earth, but it hath liberty to doe thee hurt: for if thou be out of League with God, thou art out of the protection of the Law, if any creature doe thee mischiefe, it shall never be required at his hands, but there is a liberty given them. Sathan may hurt thee, Men may hurt thee, Beafts mayhurt thee, all the infensible creatures may hurt thee; for there is no prohibition. Besides, thou hast no sheild nor Buckler to defend thee from them for thou art not in Covenant with God, he is not a Buckler to thee : all this is the case of every man that is out of the Covenant, and this is not a small thing, to be out of the pales of Gods protection, to have every creature ready to doe a man a shrewd turne, and he to have no immunitie, nothing to deliver him, it is not fo with the Saints, all the creatures are at peace with them.

To draw this a little nearer, if there be any thing in the body, or out of the body that troubles you if there be imaginations in the mind, that are to the Soule, as the Gout is to the body, if thou be in Covenant with God, all these are at peace with thee: For all these are at Gods command, it is a part of his Couenant; when thou art in Covenant and league with him, thou art in league with them, and therfore they shall never doe thee hurt. Be assured of that, when thou art within the Covenant, there is no creature in Heauen or Earth can doe thee hurt: For thou art at peace with it, it is not an enemy, and that which is not an enemie, it never doth hurt

The creatures are his enemy and haue power to hurt him.

The creatures at peace with the Saints, but if thou be not in Covenant with God, now these have a power to hurt thee, there is no prohibition upon them, there is no restraint, but they may doe thee hurt, they are enemies to thee, both those things, and whatsoever else is in Heaven or Earth: Saran, and every creature hath power to doe thee hurt: When thou walkest in the way, when thou sittest in thy house, wheresoever thou art, thou walkest in the midst of a thousand dangers, because thou art not in Covenant with God, therfore thou art exposed to the enmitte of all the creatures.

Objett.

But this obiection will bee made, Yea, but many of those that are within the Covenant, receive hurt from the creatures and many of those that are out of the Covenant, live peaceable and quiet lines.

Answ.
Holy men
may be exercrifed they
cannot be
hure by the
creature.

I will answer it in a word: It is verytrue they may be exercised, though all the host of heaven and earth be at peace with them, and there is not any creature can doe them the least hurt: No, they neither will nor can goe aboutit, to lift up their hand against them, yet they may be exercised with many afflictions, but there is a very great difference between thefetwo, the same difeafe, the same griefe the same apprehension lyes on the heart, and woundeth the spirits of the one man, but to the other that is in Covenant, it is a rod in the hand of a Father, enabling him to keepe his Covenant the betterait is as a Medicine in the hand of a Physician to heale him, to comfort him, to doe him good:that very disease to another is a Sword in the hand of an enemy, as poyfon in the hand of the destroyer

to hurthim. As, for example, the Devill had power to vexe Saul, and to vexe lob, here was the fame instrument, the Devill had power over both, but there was a great deale of difference, you know hee had power over Saul as an enemie, hee had power over leb as a friend: and fo likewife Indas had a meffenger of Satan, to fill his heart, and Paul had a messenger of Saran too, to sollicite him, & to trouble him, and to joyn with his lufts, to make them as prickes in his fides, but there is much difference a to the one he had a reftraint, the Lord fayd to the Devill, What haft thou to doe with lobe Thou shale goe thus farre, and no further, thou shalt not hurt leb. To Paul there was a reftraint too, thou shalt goe Intheir re thus farre for what purpose ! Asthere was a refraint, fothere was another end likewife, fo farre Inchek it shall goe, astill it hath humbled him, lob and Paul were humbled by it, a jot further it cannot goe: For the Devill, in truth, though he bee hostile to them in affection, yet cannot hurt them in action, because God useth them onely to doethem good, and to humble them; lob was the better, and Paul was in exceeding gayner by it, but Saul and Indas were great losers : so there is a great difference between thefe two. The shepheard fets his Dog upon the Simile. sheepe to bring them in, another man fets his mastiffe on another creature to worry ir, and to deftroy it ; the Lord fets the creature upon his owne fervants, but as the Shepheard fends out his dogge, to bring them in, as soone as they are brought in heerates the dogge, and will not fuffer him to doethem the least hurt.

in the fame tryall to godly and wicked.

ftraint.

A man will not have fervants nor Children, nor his friends hurt, but hee will rate the dog when he

Note.

fals upon them 3 So the Lord doth with every creature whatsoever, when it comes to hurt them, hee rebukes it, as hee did the stormes and winds: on the other side, when a man is out of Covenant with God, then God unlooseth the collar of the creature, as it were, and sets him upon such a man, and saith unto him, Goe and worry such a man, wound him, be an enemy to him, hurt him. This objection is so to be answered, that those that are within the Covenant they are often molested and troubled, the Creatures seeme to hurt them, though they be

Objett.

no hurt.

Secondly, it is objected, that others that are out of the Covenant, they live at peace.

in League and at peace with them, and can do them

Answ. Wicked men may have peace for a time. Beloved, I befeech you confider this, and it is profitable to confider, that he that belongs not to to the Covenant, he may live in his Fathers house hee may fit at Table with the Children, hee may have the same maintenance, the same cloathing, the same usage, the same liberty, the same priviledges of the family as the children have, and yet for all this, this is one that belongs not to the Covenant, but one whom God intends to cast out. Is made you know, lived in the family, as well as Isaac, and as well used as Isaac, till the time that God would have him cast out; and therefore deceive not thy selfe with outward peace, to say God and the creature are at peace with mee, for I have prospe-

rity in all that I doe. No, it may bee, the time of casting out is not yet come, but in due time, when the right feafon fhall come, then I fmael fhall be cast out, and every one with whom the Covenant indeed is not established.

Cain remained for a time, but he was cast out, and made a vagabond upon the Earth. Saul remained for atime in the house, but in due season Ged caft him off: So, I fay, God may nourish, and cherish, and defend thee, as if thou wert one of his owne Children, but he will cast thee offin the end. We have a notable example for it, in his dealing with the Children of Israel, they were such as belonged not to the Covenant, agreat part of them, and vet fee how heufed those very men 3 Deut. 32 it is faid Deut'32. He carried them on Eagles wings, that is the expreffion : that is the Lard carried them fafely, as the Eagle, carries her young on the top of her wings, that no Fowle can reach them, but shee is aboue all Fowles, and ftronger than all Fowles, and flyes higher, fo they were fafe as on Eagles wings, no. thing could reach them, After that manner I carried you out of Egypt, I kept you fo fafe : befides I did not onely defend you, but fed you with the finest Wheat, with the purest Oyle, with the liquor of the Grape, and yet notwithstanding all this, these men were such as 6 0 D hated, such as were not in league, as belonged not to the Covenant: Deceive not thy felfe : GOD may doe all this, and yet cast thee out; he may feed thee with riches in abundance, and yet if thou be not a fonne,

OF THE CO.

if the Covenant be not established with thee, thou shalt bee cast out, the sonne abideth for ever, but he with whom the Covenant is not made, 2 though he may continue in the fami.

ly for a while, he shall not abide long, but shall be cast forth.

FIX IS.





FOVRE SERMONS.

WHEREIN,

Certaine Objections against the point of Gods ALL-SYFFICIENCY, (handled in the five first sermons of the former Treatife) are answered.

ECCL B S TASTES 9.1,2,3,4.

I have surely set my hearsto all this, to declare this that the juft, and the wife, and their morks are in the hand of God, and no man knoweth either love or batred by all that is before him : for all things come a. like to all, and the fame condition is to the just, as to the wicked, and to the good, and to the pure, and to the polluted, and to him that facrific eth, and to him that facrificeth not: as is the good, fo is the finner, be that (weareth, as he that feareth an oath, &c.



E have purposely chosen this text, that we might answer some objection ons, which might bemade against the All Sufficiencie of God, which wee Spake of lately to you; for this might

be objected. If God be All-sufficient, what is the reason of object this

this dispensation of things that we see in the world, That there bee righteous men, to whom it is according to the worke of the wicked, and there bee wicked men againe, to whom it is according to the worke of the righ. teous?

Answ.

Feele 8 16

Here you have this answer made, That for a time all things come alike to all, there is the same condition to the one as to the other: The reason of which you shall see, when we come to the handling of the words. But in briefe to open them to you, you shall find, that this was the occasion of them. In the 16. verse of the former Chaptersaith the Wiseman, 1 have applyed my heart unto wisedome, and to behold the bufineffe that is done upon the earth, in which I had no reft, either day or night, I wasfointent upon them. Well, what is the conclusion? Saith he, Ifoundthis. I was not able to finde out the reason of GODS workes : I beheld the workes of God, that man cannot finde out the workes that are wrought under the Sunne, yea though a mife man thinke to know it, bee cannot findeit: That is, when I fee how God dispenseth things I am not able to find out the reason : and not I onely , but no man is able to finde it : no, faith he, though he be a wife man, no, although he fearch never so dilgently, he cannot finde out the reason of Gods wayes, the reason of his providence, of his dispenfing of profperity to the wicked, and adverfity to the godly yet those two conclusions not with fran ding he found which he expressethin the first verse;

First, that the just, and the wise, and their worker, are in the hands of the Lord: That is, although I fee not the reason why God doth it, yet this I find

it is the Lord that disposeth all things, both to men and all their works: All the events that, fall out, both good and evill, I finde this that they are in the hands of God.

The second thing to be sound is, That all things come alike to all: There is the same condition to the good and to the evill, to him that sacrificeth, and to him that sacrificeth not. These beethe two things, that the Wiseman, protesseth hee found out, and from hence he gathereth two Consectaries.

One is, That there is no man able to know love, or hat tred, by all that is before him. That is by all he feeth done to himselfe, or by all that he freth Ged doe to other men, he is not able to judge by that, who it is that God loves, or who it is that God loves, or who it is he hates.

A fecond Confectary from it is expressed in the third verie : faith he, This is an evill I have feens under the Sun, that there is one condition to all : That is, the fons of men, when they have feene this carriage ofthings, this administration and difpensarion of good and evil thus promiseuously to men of all forts. Therefore laith her, The hearts of man are full of evill, & madne fe is in their bearts while they live: That is, therefore they feeke not Gad, but the creature, therefore they do not depend upon him, but feeke to fecondary meanes .: What is the iffue ofit ? Therfore they goe down to the dead. That is, they perish for ever. So much briefly for the meaning of the words. Now before he comes to deliver thefe twoconclusions, he makes this Preamble, I have gi venmy heart (faith he) to all this, or I bend thy felf with all my might to this, evento declare thefe

Dell. Itisa hard thing to be

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two things, that all things are in the hands of God, &c. Whence we will gather this, (in that Solomon faith that he bent himselfe with all his might, to declare both to himselfe and to others, that all things are in the hands of God,) that;

Doct.
It is a hard thing to be perswaded of Oods Alle sufficiency.

It is a very bard thing to be per swaded of Gods All.

It is avery hard thing to be perswaded, that all things are in the hands of God, it is a hard thing to perswade our selves, it is a hard thing to perswade others, that is, I shall not deliver the point sully to you, except God himselfe teach you, except God himselfe declare it; it is so hard for a man to see all things in the hands of God, to know that he is able to doe all, that except God teach it to a man he is not able to know it, that is, he is not able to know it to purpose, he is not able to know it so, as to have the use of it, he is not able to know it in a practical manner, except God teach sim.

The holy Ghoftmust perswade.

Obiet.

The ground of which is, because it belongs to the Holy Ghoff to perswade, it belongs to God to perswade, not only to perswade this truth to the hearts of men, but also to perswade all saving truths of what nature soever. And therefore we see when Christ sends out his Disciples, his Apostles, he bids them, Goe preach the word to the lewes, and Gentiles: and whereas they might object in that case, how shall we be able to perswademen, that bring a strange doctrine, and strange newes to them, a strange thing that was never heard of?

Christ

Christ answers them thus, I will lend my Spirit with you, and be hall convince the world of finne, of righteonfneffe and inagement : Asit hee should fay, I confesse you are not able to doe it, that is a worke that only belongs to the holy Ghoff, and hee shall convince men of their milerable effate out of Christ, he shall convince them of that righteous. neffe thatthey are to have by Chrift, hee fhall at fo convince them of holines, and fandification under Christs Government. Thus, faith hee the Holy Ghoft thall doe, you are notable to performe it. And fo when the Lord makes the premife; that the people should ferue him, and feare him: The que flion is how they should be able to doe it a shall the Prophets be able to perswade them ? shall the Apostles in their times be able to perswade them? No faith be, They fall all be taught of God : As it he should fay, without his teaching it will bee all in vaine: but if the Lord teach them once, they hall be perswaded effectually, they shall not onely know what their dutie is, but they shall be ready to performe it.

The reason of which is,

First, because God onely is the generall and vniversall worker, hee onely is universally wise, hee onely knowes all things, and therefore hee onely is able to teach all things amen know but in part, and therefore they are able to teach but in part (now he that is perswaded of a thing but in part, though hee may acknowledg the thing to be good, yet his heart is not wrought to practise it: forthere is something yet behind, some objections, that are not yet answer

Reaf. 1. God onely wife, and therfore able to perswade-

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John 16.

red. Ir is only God that hathan univerfall light, that is a generall worker; and therefore he is fayd to be bnelv wife ford man is not faid to be wife, except tic knowealtchings that belong to fuch a bufines , If therebeany part or corner of it hid from him, he isnot wife that is, he is not able to proceed aright, heisfirhjected ervor but God who hith abundance of light, Gudithat Prodes all things, is onely wife: and therefore he is onely able to perfivade. Hence it is that men are able to perswade, that fuch graces are good, that fuch waies are excellent in them felues that it is sood to take fuch courses ; but yet to an fwendlithefererobjections of the heart to perfwade fully to turne dilthe wheels of the fould this is that which a man is not able to do, to enlight ten all the corners of the heart, hee is not able to convince fully is the that got and frie

Reaf. 2.
God onely knowes
the feverall turmings of
the heart.
Ier. 17.9.

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Secondly, God is onely able to doe it sbecause in only knowes all the windings and turnings of the heart of man. It is said in Ier. 17.9. that the heart of man is exceeding deceitfull, who can know it? That is, no man in the world can know his owne heart, much lesse can any man else know it, there are so many windings, so many turnings in it, there is such a labyrinth in the heart, such a depth in it, that no man is able to search his owne heart, to find out the bottome of it: oh who is able to doe it? Saith hee, in the next words, it is God that searcheth the heart and tryeth the regnes: That is, he only knows the severall inclinations of the will, and therefore he only is able to perswade.

You know if a man make a key for fuch a locke

locke, hee must know all the wards of it, or else he may make a key that will not undoe it he may ndeavour and not be able to turne the lock: So he Lord that onely knowes all the wards, all the ecret passages, all the windings and turnings of the heart of man; he onely is able to fure it, and to acit with fuch arguments, as shall be effectuall to perswade. You see when he would perswade Moses to go downe into Egypt, there was a secret objecti. on that Mofes had in his heart, if he went thither, that he should loose his life; God that knew Moses heart, knew where that objection lay, where it stucke with him, he was able to bring arguments to perswade him ; Goe thy way (faid the Lord) for they

are dead that fought thy life.

Last of all, God is onely able to doe it, because heis ableto amend the heart where it is amiffe. A man perhaps may be able to fhew an object, and to bring it to light : but what if the eye be amiffe the manis notable to fee and to difcerne for allthat : If a mans eye be blind, ifthere be any weft in it, he is not able to remove it : So a man may propound arguments, but to make the heart cap ble of those arguments, he may propound reasons and perswafions, but to make the heart apprehenfive of them, it is above the power of the Creature. And therefore it is God onely that reneweth us in the spirit of our mindes : he that hath made the eye, and so he that made the will and the understanding, he onely can heale the breaches of them, he onely can elevate them and put a fupernaturall light into them, and make them fit to HЬ apprehend

Reafon.3. God onely can amend the heart.

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apprehend those spirituall reasons, of any kind, that he objects and propounds to the hearts of men So that God onely is able to perswade, as of all o. ther truths, to of this, that all things are in his

hands, that he is All- sufficient.

Whyone man trufteth God. and not another.

We may make this use of it: we see the reason why one man is able to see and trust to this All-Infficiency of God, and another is not. The reason is, because Christ hath revealed itto one man and not to another: God hath taught it one man and notto another: We see it in common experience A wife, learned, witty, and able man that can difcourse more then many others of the vanity of outwardthings of the All sufficiency and fulneffe that is in God, yet when he comes to the practice of it, he isable to doe nothing: On the other fide we shall finde in experience, that many poore Christians that are able to fay little, yet when they cometo practife, they are able to part with their libertie, with their credit, with their goods and with their lives, that they may cleave to God and keepe a cleare conscience: what is the reason ofit? because they be taught of God, they are perswaded by him, and therefore they are able to pradifeit : As for the other they are taught by men, they are taught by themselves, and therefore they are not taught indeede, they are not fully convinced of it, and therefore though they know fuch things: though they be floating in their mindes, vet they have not the use and the practise of them. Wherein you shall observe this difference, that a man may know a truth and yet not be led into that eruth ; as you fee lob. 16.13. When he shall come which is the spirit of truth, he shall lead you into all truth : (marke it) bee fhall lead you into all truth. It is one thing to preach the truth, and another thingto be led into the truth. The holy Ghoft shall lead you into all truth, as a man is led by the hand into a place: for we are not onely blind, but lame too; we are not onely unable to fee spirituall truths, but when we fee them, we are not able to follow the guidance of the hely Ghoft: Therefore faith he, the Spirit shall not onely shew you such & fuch things, but shall lead you into those truths, he shall lead you into the practice of them.

Many men they know what temperance, what

sobrietie and patience are, who are not able to practife them : they are not led into the truth of these points: because that is proper to the hely is. Ghoft, it is he onely that leades us into them, it is he only that enableth us to fee them fo as to be fully convinced, fo, astorefolue upon the practife of them and therefore you shall finde the Apostle S. Paul, Ephe. I. When he revealeth there those spirituall bleffings that we have in Christ, when he had declared many of those glorious priviledges, in the 18. verse he prayes, that the eyes of their Ephel.1.18 understandings might be opened, to see the bope of their calling, and the rishes of that glorious inberi-

tance prepared for the Saints, or the exceeding greatnesse of his power towards them that beleeve. The meaning of it isthis; when Paul had discovered all this, faith he, this labour of mine will be but in vaine, except the Lord open the eyes of your

Hh 2

Joh. 16, 13

Leading into the truth.

Knowledgewithout practife whenceit

understanding.

understanding. So it is when we preach to you of the All sufficiencie of God, when we discover to you those glorious priviledges; that we have by Christs except the Lord open mens eyes, except he send the spirit of revelation into mens hearts to discerne those things, except he preach to the heart as well as we doe to the eare, it is but lost labour; saith the Apostle, if he would open your eyes to see the hope of your calling, to see those great hopes that you have by reason of your calling, to see the riches of that glorious inheritance prepared for the Saints, it is not only rich, but abundant riches.

Againe, (faith he) to fee the exceeding greatnesse of his power: A man is able to see some thing, that God is able to doe this, and to doe that but to fee the exceeding greatnesse of his power, how farre it reacheth, this none is able to doe, unlesse he have the spirit of revelation, to open his eyes to fee it; That, even as Elifha faid to Gehezi, There are more with us then against us. But how came Gehezi to know that? Elifba prayers the Lord to open his eyes, and when his eyes were opened, he faw it vifibly. After this manner the Lord deales with his children; when such truths as these are propounded to them, that God is All-sufficient, yet all this is not hing, except God will open theireyes, except he will be with them; as he was with 106 all that his friends faid to him would not perswade him, till God himselfe spake to him ont of the whirlewinde. When God himselfe will say to a man as he did to Abraham, I am All sufficient then he perswades him and not before.

And

And this, Beloved, is the office of the boly Ghoff it is he that flewes the Father, and the Son, to the ions of men, it is he that glorifies the Father, & the Sonne. And in this fenfe he is faid to fill them with joy upon all occasions: for the cause why a man rejoyceth is, because he is informed of some good newes, fomething he is perfwaded of and when he heareth of it, there followes sudden joy. So when the Apostles were in distresse in prison, when they were in danger, the hely Ghoft brought good newes to them, he revealed to them fuch and fuch things; upon this revelation, upon this good newes that was brought to them, it is oft faid they were filled with joy : which is therefore called the joy of the boly Ghoft, which the holy Ghoft workes in men by perswafion, by revealing to them the hope of their calling, and the riches of their glorious inheritance. and the exceeding greatne fe of his power, working in those that believe. And therefore this you must confider, that though we preach to you; and you heare all the truths of Gods All-sufficiencie, yet you are able to practife nothing, till Christ reveale itto you. If he come to a man, when he is in a ftrait, and fay to him, as he did to Paul upon fever all occafions, Feare not Faul, I will be with thee. I fay, if he himself would come thus & speake to the heart of a manathat is, if he would reveale it by his Spirit, we should be able to practifeir, we should be able to flay our selves upon him, we should be able to trust him in his All-sufficiency, and would venture upon any thing, we should be able to doe our dutie, week should be able to suffer persecution, as the Apostle Hh 2 speakes.

Ioy, the cause of it.
The Author of it.

Outward; things how to neglect them. fpeakes, because we trust in the living God. It is a certaine and true rule, no man is able to guide his life aright, his riches, his credit, his liberty aright, except he be able to neglect them, and no man is able to neglect them; except he have some thing that is better in stead of them, except hee see these two things:

An emprineffe in them:

But now who is able to per swade men of this? Surely he that perswaded Solomon that all was vanity; it is he that must perswade us, without him it cannot be done. What was the reason else that Peter, Andrew John, and the rest of the Apostles. wereable to forfake all things when others were not? Doubtleffe, because they were perswaded they should find it againe in Christ, when others were not fo perswaded . Flesh and bloud did not teach them, but the holy Gheft revealed it to them thatthough they had loft all, yet they should find all, yea, they should finde an hundred fold more. What was the reason that Demas, and others, when they met with persecution, and temporall preferments in the world, were not able to keepe on their course, but turned aside, when Paul who had the fametemptations did not? The reason was because it was not revealed to Demas, but it was to Paul; A window was opened to him in heaven, as it were, to looke into Gods All sufficienc, to fee the treasures there, to see Gods power and eternity and bleffednes: and when he walked in a continuall fight of this All fafficiency, Paul cared not whither

Why Christians hold out in all

he went, nor what became of him, it was nothing then for him to passe from prison to prison, from affliction to affliction. So, as long as a man walkes in a continuall fight of Gods All Sufficiencie, as long as he fees him that is invisible, lo long he is full of comfort, fo long he is able to do any thing; but when once his fight is taken from him, when once he is left in darkeneffe, that Torches and Candles begin to appe regreat lights unto him, (as you know it is in the darkenight) that is a figne that a manis in darkenesse when the scare of men, and the favour of men, leeme great unto him: So it will be when God doth but leave us a little, when he doth but cloud us, when he with-drawes from us that light of his All fufficiency, then we are ready to finke, & to faile in our duty and to turneafide, to balke the wayes of rightequineffe. And therfore if you would have the use of that Mit sufficiency, if you would be perswaded that allthings are in Gods hands befeech him to teach youto depend upon him.

Beloved it is certaine, that the holiest men that are, have as much love of themselves as others, they desire their safety, as well as others, they desire to have liberty, and life, as well as others: but here is all the difference, they are perswaded that Godis All-sufficient, to restore all these to them, when they loose them for his sake, when other men are not so perswaded: they have a new judgment of things, they have another judgement of heavenly things, and of earthly, they see another vanity in the Creatures, and another All sufficiency in God than other mensse, or than they themselves

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Holy men love themfelves as well as others. ever faw before: And this is the reason they are able to doe that which other men are not able to doe. And therefore the way to have the use of all this knowledge, is to seeke to God, to be seech him to enlighten you, that he would declare this toyou, that he would leade you into this truth, and when he hath taught you, you shall be able to know all this, and to know it to purpose, So much for this point.

As we told you, there are here these two Con-

clusions:

First, That the just, and the wife, and their workes are in the hands of God.

And secondly, That all things come a like to all we will take the first as it lies, and deliver to you

the same point, which is this;

That all things all men, all their wayes, all the Creatures, with the severall workes of them, are in the hands of God: for it is thus methodically set downe, The wise are in the hands of God, and their workes, and so are the wicked, and their workes, and so are all the Creatures in his hands with all theesses that proceede from them:

This then is the point:

That all things are in Gods hands.

Now how allthings are in Gods hands, in generall we have declared to you before but we will now deliver it a little more distinctly, that I may adde something to that which I have formerly taught. They are all in the hands of God, that is originally in the hands of the Father, and in the hands of all the persons of the Trinitie, as they joyne

Doll. 1. All things are in Gods hands.

as How

in the Deity, as they are God : but yet if you comparethis place with some other, you shall see diffinally in what manner they are in the hands of God: They are Isay, originally in the hands of the Father: but yet they are more immediatly put into the hands of the Sonne, as he is Mediator. Therefore compare this place with Math. 11. 27. All things (faith he) are given me of my Father, and none knowes the Sonne, but the Father: And fo likewife with John 3.3. The Father loves the Sonne, and hath given all things into his hands: And with that, Car 15 24. you hall feetherethis expression faith the A postle, There shall be an end, when Christ Shall give up the Kingdome into the hands of the Father. The meaning of it is this, that though all things be in the hand of God, yet they are all put into the hands of Christ, as he is Mediator: And therefore Pfal.2. it is faid, Aske of me, and I will give thee Pfal.2.8. the Heathen for thine inheritance and the utmost part of the earth for thy possession. That is, hee will give them into his hands to doe with them what he pleaseth : fo that (to add this to that which wee have before delivered) it will be a profitable point for us to confider, that though God be All (afficient and bath all things in his hands, yet be bath put all this into the hands of his Sonne.

You will fay, what comfort is there in that? or to what end is this use full for us to know, that they are in the hands of the Sonne, more than that they are in the hands of the Father

It is to this purpose; that you may be more confident in comming to Ged to aske any thing

All things in the hands of the Mediator. Mat, 11, 37

Ioh.3.35.

1 Cor.15.

agragor

Antw.

God hath Put all into Chriffs hands, that we might be more confident. at his hands: for therefore hath the Lord done it, that you might come with the more boldnes: for Christ hath taken our nature, our flesh; he is nearer to us, than God the Father, who dwells in light inaccessible: he is one whom we have knowne, he dwelt among us, he e is of the same kindred as it were, we are flesh of his flesh, and bone of his bone. Now when we shall heare, that all things are put into his hands, as he is Mediator, as he is the Angel of the Covenant, we may goe with the more boldnes, we may have the more considence, that as we have neede and use of any thing, it shall not be denied us: for we know all is in the hands of him, whom we love, whom we feare.

When one heareth that his Prince hath put all that he hath into the hands of a friend, with whom he is well acquainted, it must needes glad his heart, and fill him with hope of obtaining any thing that is fitting for him: As it was with Iacob, when Ioseph said to him, All this I have in mine hands, &c. it was a great comfort to Iacob, that one whom he knew so well, that was sess of his sless had all things in his hands. Now this is the comfort we have by it. That the Father hath put all things into the hands of the Sonne, into the hands of Christ as he is the Medatour, and this he hath done for

thefe reasons.

First, that men might glorifie the Sonne, that men might honour the Sonne, as they honour the Father, for therfore was it that he would not keepe atlin his owne hands, but gave them up into the trands of the Sonne.

is of the Sonne.

Reaf. 1.
That we might honour the Sonne.

Secondly, he hath done it, that he might dispense the All-sufficiencie, that is in himselfe, in a way befeeming himfelfe, with that indulgence, and that mercy that is futable to himfelfe, and futable likewife to our frailty. And therefore Exedus 33.3.the Lord faid, I will not goe up with thee, for thou art 4 fiffenesked people, therefore I will not goe up with thee left I confume thee; but I will fend before thee the Angel of my presence, and be fall goe up with thee. As if he should say, I have pure eyes, I am not able to fee that which I shall fee in thee, but I shall be ready to confume thee; but he is more indulgent, he is more mercifull, he is more able to beare. because he is made the Mediator : therefore (faith he) he shall goe along with thee, even the Angel of my presence: Whereby you may see that the Lord hath put all power into the hands of the Mediatour, that he might dispense it the better to the fonnes of men.

Thirdly, he hath done it, that it might be street ous for if the Lord had made an immediate Covenant with the sonnes of men, there had been elittle hope for us: We should have broken it, as Adam did, when that Covenant was made with him; but he hath put into the hands of a Mediatour, whom he hath made the Angel, or the Messenger of his Covenant, that it might be sure to us, that is, that the Lord might performe all his promises to us, and that we might keepe likewise the Condition on our part: for therefore Christ is said to be the Messenger of the Covenant, to dispense to us that which God hath put into his hands, partly, because

Reaf.3. To difpense his All-suffciencie.

Exod 33 3

Reason 3. That our estate might be

Chrift the Meffenger of the Covenant why.

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he is able to reconcile the Father to us (and therefore he is the Priest that is entred into the holy of holiest, that is into the very beavens to make intercession for us) partly also, because he is able to bring us in, as a Prophet to enlighten us in knowledge of him, and as a King, to subdue the stubbornnesse of our hearts, and enable us to obey him: So that the Covenant is immediately made with him, and not with us; therefore, all things being put into his hands, he being the Messenger of the Covenant, it is made sure to us, that otherwise had not beene.

Last of all, the Father hath done it, that no stell

That no flesh should rejoyce in it selfe.

made the Sonne to us Wisedome, Righteousnesse, Sanctification, and Redemption, that he that rejoyce the might rejoyce in the Sonne. And therefore we see Deut. 8.18. How careful he was to teach the Israelites this, shewing them, that they were not brought into that good land for their own righteousnesse, but for his Covenants sake, that is, tor the Covenant he made both with them & us in Christ,

might rejoyce in it felfe: So faith the Apostle, he bath

Deut, 8, 18

was in the Sonne.

Not to come to God without Christ, The use that we are briefly to make of it is this that we should take heed of comming to God for any part of his All. Sufficiencie, except it be in the name of his Sonne. When you heare that God is All. Sufficient, you must not thinke now to goe to God immediately, to say, Lord bestow on me such and such athing, as I want: for in doing so, what doe we else but draw neere to God, as the stubble,

which was manifested, to Abraham and Iacob, but

OL

or the waxe should draw neere to the fire, Who is able to dwell with everlasting burnings ! Heis a confuming fire to the fonnes of men, if they come to him immediately. But if you come to him in the name of the Sonne into whose hands he hath put all things, he is ready to accept you, and to grant you whatfoever you aske in his name. Lev. 17.5. it was death for a man, though his facrifice was never fo good, to offer it without a Prieft; and it is no leffethan death to any man to come to God without Christ, that is, the Lord doth not give life to that man, he doth not raile him from nature, which is death enough. When we come to God without the Sonne, what doe we elfe in fo doing, but dishonourthe Sonne? We give him notthat honour which his Father would have him to have. What doe weelfe but rob him of that which he hath purchased at a dearerate? For even for this very cause did he suffer: Therefore, (faith he) be hath given him a name above all names. What do weelfe but rejoyce in our felves and forgetto give all the glory to Christ ? Therefore when soever you come to God, still take heed, that you forget not Christ, but that you come in his name.

Secondly, as we must not come without him, so we must come with confidence and much boldnes, if we come in his name, and that is an especiall use to be made of it, to come with boldnesse to partake of his All-sufficiencie, for it is in the hands of the

Sonne, it is in the hands of a Mediatour.

Thereason why great things are not done for us, notwithstanding God is All sufficient, is because

Levit. 17.5

Vie.2. To come with confidence in him,

Why God doth not great things for

WC

Note.

Why there is a fulnefle in Chris.

Phi.2.8.9

we come not with great faith: If we were a bleto beleevemuch, it would be to us according to our faith. And what is the reason that we come not with great faith, but because we come not in the name of Christ? We are discouraged in the fight of our owne weaknesse, or imperfections and frailties: but if we did looke on Christ and behold him, and come in his name, we would come with a strong faith, and if we did so, it would be according to our faith. When we come timoroufly and fearefully to God, when we come doubting whether we shall receive it or no, it is a signe we come in our ownename: When we come boldly and confidently, and make no question, but the thing we aske shall be granted, it is a fignethat we come in the name of Christ: and if we doe fo, do you thinke he will deny us? To what end hath the Father given all things into his hands? Why is he made rich with all treasures? Is it that he might keep them, and hoard them up? No, but it is to bestow on those that his Father hath given him amongst men: when a man hath riches, It is a vainty under the Sunne, faith Solomon, to keepe them, and hoord them up, he were as good not to have them, as not to use them : and doe youthinkethat Chrift will have all things given into his hands for nothing? Is it not to beffow on us? Doe you thinke, that he will purchase a thing at so deare a rate, and when hee hath done, make no useofit? It is fayd Phil. 2.8.9. That, because He tooke upon him the forme of a fervant, and was obedient to the death of the Croffe, therefore his Father

ther gave him a name above all names. And therefore he did thus and thus unto him. Hath he purchased this for himselfe, for his owne sake? Certainely, it was not for himselfe, for he had no need
of it, but he bought it for us: and will he not make
use of it when hee hath done? Therefore doubt not
when you come in his name, you shall receive, and
that abundantly too; when wee come in the
name of his Sonne, he is able to deny us nothing.
Onely remember this, that you come with boldnesses. It is said Ephel 3.1. that we have this benesses that him the boldnesses and consi-

dencethrough faith in him.

If a manthrough the apprehension and sight of his owne righteousnesse; of his owne sandification, that measure of it that he hath obtained. thinke thus with himselfe, I have thus walked with God, I have beenethus perfect, I have thus farre, kept the way, I have thus farre denied my felfe, and therefore I shall be heard: If he go this way to worke, he shall finde many objections, much falsenesse in his heart, much unevennesse in his wayes, that will discourage him, therefore so, a man cannot come with boldnesse. But, saith he, you shall come boldly: through whom? through faith in Christ: that is, if you come in Christ, confider that you are in Covenant with him, that you come in his name, that is he whom you prefent to the Father, when you aske any thing at his hands. And thus you may come with boldnesse, what obcaions soever there can be made, they will be all eafily answered in Christ.

Then

Eph. 3.1.

Why we cannot be bold if we come to God in our owne name.

Vse.3. To teach us thankesulnesse. Then last of all, if it be in Christ, if it be pur into his bands immediately, then whensoever you receive any thing, let him have the sacrifice of praise, let it adde some new love, and some new ingagement, and thankefulnesset on the Sonne. The Father hath done it for that purpose, that the Sonne might be honoured that the Sonne might be magnified, that we might learne to love the Sonne, we serve the Sonne, as we doe the Father, and therefore whensoever we obtain any thing at his hand, let us be thankefull to the Sonne: Labour to see his grace abounding towards us, and our heart abounding to him in thankfulnes, and in all the fruits of obedience. So much shall serve for this point.

Now we come to the next Conclusion, All things come a like to all, The same condition is to the just as to the wicked, and to the good and pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not, as is the good, so is the sinner, he that sweareth, as hee that seareth an oath. Hence gather thus much (before I come to speake of the application of these events to the sonnes of men).

Doct. 3. All men divided into two Rankes. That All menare divided into these two Ranks either they are good or bad, either they are pollused we cleane, either they are such as sacrifice, or such as sacrifice not: There is no middle sort of men in the world, all are either sheepe or goates, all are either within the Covenant, or without the Covenant, all are either elector reprobates: God hath divided all the world into these two, either they are the Lords portion, or the Divels portion.

There

There are some Reasonsofit.

One is, that God hath made all men to be veffels of honour, or of dishonour, there is no vessell of an indifferent or middle use.

Againe, who are they that divide the world? God and Sathan: Either you belong to God, and are his portion, (as Deut. 32.9. His people are his portion,)

or you are the Divels portion.

And so likewise may we reason from the two principles, either a man is borne of the steffesh, or of the spirit, if he beborne of the Spirit, he is spirituall, and if he beborne of the sesh, he is stessly. And therefore in one of these two conditions he must needs be, which I observe to this purpose.

Pirst, you see hencethen that there are but two places hereafter for men, as there are but two rankes of men, there is no middle place, as the Papists affirme, there is no Purgasorie, or Limbus either for the Fathers before Christ, or for Children now: As they are all in one of these two rankes, in one of these two conditions, so there are but two places into which all men are divided someto the one, and some to the other.

But secondly; the cheifest use that we are to make of it, is this: If it be so, if a mans condition must be one of these two, that he is either within the dore of the Kingdome of God, or without, that though some are come neere the Kingdome of God, some are farther off among those that are without; and againe, among those that are within the doore, some are fartherin, some are not so farressome have proceeded farther into the Tem-

Reason 1
All are
veffels of
honour or
dishonour.

Reaf.2.
God & the
Divell divide all the
world.

Reaf.3.
All are borne of the flesher the spirit.

Vse. There is no Purgatory or Limbus,

Vse. To try in whichcondition we ple, some a lesse way; yet there are none in a mid-dle way, but all are either within or without, let us then learne to confider, what our condition is, let not our perswasion and opinion of our selves hang betweene both, but let us come to this conclusion, to this disunctive proposition; Either I am in the number of those that are good, or that are bad, either I am within the Covenant, or without: and fo confider in which of these two conditions we are. Men are exceeding apt in this case to deceive themselves: and therefore when the Apostle hath occasion to speake of this, he premiseth that still, Be not deceived, Such and Such shall not inherit the kingdome of God : and fo in Ephef. 5.6. Let no man deceiveyou with vaine words, for, for such things comes the wrath of God upon the children of disobedience: That is, men are exceeding apt to deceive themselves, to be pure in their owne eyes when they are not yet clenfed from their filthineffe, to thinke their estate good, when it is not : and therefore, beware, take heed that it be not fo with you.

Ephel.5.6.

The mifery of those thattry not their condition.

The greateffolly to deceive our felves,

What a miserable condition is it, that when a man hath been eat the paines to set up a large building, he should then lose all his labour for want of a good foundation: that a man should doe as the soolish Virgins, get oyle in their Lampes, and make a great blaze for a time, and when they come to the very point, to the doore, to the gate, then to be excluded? Nay, what a folly is it for a man to deceive himselfe in this? It may be, a man out of the corruption of his nature; may be willing to deceive another, but for a man to deceive

himselfe, it is exceeding great folly. And cruely, as it is faid of flattery, none can be flattered by an other, till first he flatter himselfe. So no man can be deceived by another, till first he be willing to deceive himselfe. Therefore take heede of deceiving

vourselves.

There is a great backwardneffe in us to come to Why thetryall of the weather, as a weake eye will to a tryall, as a crazie body will not indure the light, thetryall. for it is offensive to it : So when the heart is not found, this tryall, this fearthing, this examining of the heart-it is tedious, grievous, and burthenfome but yet it is profitable, it is that which makes us found in the faith, we must come to it sooner, or latersandir is best for us to come toit, while we havetimeto helpeit, if we finde things amiffe. To simile. have a great fraight, and to make thipwracke in the Haven, were a great folly : and therefore we should looke to the Barke, and fee whether it be found or no. To fee in what estate we are, in which of these conditions we are.

You will fay to me, how shall we know?

I will name you but these foure wayes of tryall, Answ. that are named here: the wifeman makes this dif- Foure tryference of men fome are good, and fome are evill; fome are cleane and fome are polluted; fome facri- ranke we fice others /acrifice not, fome are careleffe of an outh, others feare an oath. Wouldefithou know then in which of these two rankes of men thou arte Confider then whether thou be a good man or an eville man, that is one diftination. Goodnesse confissin inthese foure things.

Firft.

I Tryall.
Goodnesse which confists in 4.
things.
Matth,7.16

Their must be

Simile.

First. The tree must be good, as you have it in Matth.7:16.17. that is, a man is then faid to be a good man, when there is a good fap in him, when there is something in him that is good, when there are some supernatural graces wrought in him; he that is not empty of thefe, he is a good man: as it is faid of Barnabas he was a good man; and how was that proved? he was full of faith and the boly Ghoft . See then whether thou haft an empty heart or no. You fay a thing is good for nothing, when it is empty of that excellency, that should be in it: When wine hath not that in it that belongs to Wine, you fay it is naught; and fo we fav of all things elfe: When a man therefore hath not that in him that belongs to a man. thatis, to a man as he was created in innocency, heis wicked and naught, a fonne of Belial: but when he hath a bleffing in him, as grapes have Wineinthem, when he hath supernaturall grace wrought in his heart, when he hath the new Adam putting in his heart the fap of Grace and Life, then he is good: Therefore fee whether there be fome. what put into thee, more then is in thee by na. ture, fee whether thou finde the new Adam effedually to communicate new fap to thee, new grace and new light, as the old Adam hath communicated corruption, fee whether thou be made a good tree or no: for it is the tree that makes the fruit good and not the fruit that makes the tree good: So it is the man that justifieth his worke, and not the worke that justifieth the man : and therefore thou must first see, whether thou be in

All men divided into ono Ranker.



the Covenant, whether thou halfthis feale, that thou feeft fomething put into thee, which thou half nor by nature. Every man by nature is empry: when grace is put into him, then he is faid to be good. As it is good wine, when it is full of fpirit, when it hath that in it, that belongs to wine , So he is a good manchat hath that in him, which belongs to him in his regenerate effare.

Secondly, Confider whether thou bring forth good fruit, thatis, not onely whether thou doeft good actions, but whether they flow from thee, whether they grow in th ne heart as naturally as fruit growes on the tree, that lowes from the lap within. When a man nor onely doch good works, but when he is zealous of them, It is his meat and drinke to doe them, when they flow from him, as water from the fountaine, then he is a good man: for if the tree be good, that is, if the heart be good, a man will be as ready, and will as naturally bring forth fruit, asthe Tree, the Vine, or the Fig-tree 7912 19V90 16 bring forth their fruit.

The third thing you shall fee in the 2 Tim. 2. veffels are faid to be good to be veffels of honor; when they are prepared to every good worke. So when a man is good, he brings forth good fruit; and not onely brings it foorth, but if there be any occasions to pur foorth the goodnesse that is in him, he is prepared for it, as a veffell is prepared for fuch a turne, for fuch a service. The word in the Originall fignifieth, when a man is fashioned, as a veffell is fathioned and the meaning of the boly Ghaft is, that then a man is good,

The fruit must be good.

2 Timian muft bea readines co doc good.

All mendinided into wo Ranker

when his heart is fitted to good workes, when he knowes how to goe about them, whereas another bungles at them, and knowes not how to do them, he is prepared for them; and therefore there needs no more, but to put him and the good worke toge, ther, and he is ready to performent.

There
must be
practise of
good.
Adm. 10.

The laft is. When there is not onely a readineffe but practice upon all occasions, when aman doth good, asit is faid, that lefee Christ went about doing good. And therfore he sagood mantharisa we s full man, fuch amanthat every one faresche better for, such a man is serviceable to God, and profitable to men. Beforeregeneration, whena man is a franger to this goodnoffe, the onely ferves himselfe he is tull of selfe love all his ends are to looke to himselfe, that he may be keptsate; he cares not what becomes of any thing elfe, foir be well with him; but when once goodnesse comes into his heart it bach this fruity her goes about doing good; because grace bringsthat principle into the heart that never grew there before, that is, the love of God and man; whereas before there was nothing but felfe love in him: which plant growes naturally in the garden of nature, when grace comes, it brings love with it, and that love makes usufefull and ferviceable both to God and man: So that whatfoever aman bath, what gifts, what know ledge, what authoritie he hach, he is ready to use it for the good of others. As the Apostle faith of One simusin the Epistle to Philemon: Now is he profis able to thee and me, whereas before be was unprofitable: Soit may be faid of all the Saints, when once

makes us ferviceable to God and man,

this

All men divided into two Rankes.

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this goodnelle is put into them, now they are proficable to God and man, they do ferve God and man with their fatnelle, and with their (weetnelle; before they were unpostiable to others, but now they are profitable portito themselves and others.

This is the firk note, by which you may know your felves: Artthou a good and usefull man, doest thou goe about doing good, doe those fare the better for thee, with whom thou hast to doe, dost thou spend the farnesse, and the sweetnesse that God hath given thee, to serve God and man withing then conclude, thou art in the ranke of those that are the Lords portion, otherwise thou art yet without the Covenant, thou art yet in the gall of

hant, thou are yet in the gall of histornesse. The other throc Imust deferre till the afternoone.

with I'm Co. C. II. And field ver land

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THE



THE SECOND SERMON.

ECCLES TASTES 9.1,3,2,4011100

I have surely set my heart to all this, to declare this that the just, and the wise, and their works are in the hand of God, and no man knoweth either love or Batred by all that is before him: for all things come a like to all, and the same condition is to the just, as to the wicked, and to the good, and to the pure, and to the pollut d, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as be that feartth an oath, &c.



EE will now proceede to the fecond: difference which remaineth; and that is this:

Confider whether thou be cleane and pure in heart, or polluted:

There is the same condition to the pure, and to the polluted.

Purity.
1 Cor. 6.tt
What it is,
to be clean
or pure.

Now what it is to be cleane, or to be washed, you shall see I Cor. 6.11. And such were some of you. That is, you were polluted with those sinnes, there named, But now (saith he) you are washed. And wherein stands this washing? He tells us it stands in these two things Now you are justified, now you are sanctified: I on are justified through the name of Christ:

Christ: and fanctified through the Spirit of God. So then he is a pure man, or a cleane man, that is, first washed from the guilt of his finnes, that is, that hath no finne lying upon his Conscience, that hath not a polluted Conscience, which is a phrase used Titue 1. Whose mindes and consciences are defiled. Now defilement, or pollution is in the Conscience, (Divines say) as a thing that is knowne is in the facultie, or understanding that knowes it and therefore the man that hath committed any finge, which yet continues upon his ownescore, which his Conscience is yet guilty of, and for which he hath not yet gotten an acquittance from Almighty God, he is an impure man, he is yet uncleane, for he is not yet washed from his filthines. A man againe that hath gotten any affurance of forgivenesse, so that all his sinnes are putupon the reckoning of Iefus Christ, and there are none that Ive upon his owne score, a man who hathmade all his reckonings even with God and hath some affurance thereof, such a man is washed from his filthinesse. Such a phrase you have likewise in Ezech. 36.25.1 will cleanse you for washyou) from all your Idels. That is, from all your Idolatry; from all the finnes that you have committed, I will wash you, that is, with imputation, or sprinkling of the bloud of Christ.

The second cleanesse is, when a man is not onely washed with the imputation of the bloud of Christ, and the assurance of pardon, but also when he is washed from the staine of sinne, when he is sanctified through the Spirit, when sinne is

To be washed from the guilt of tinne.

Titus 1.

Ezech.35.

From the flaine of finne.

mortifled

496 All men divided into two Rankes.

A tryall of Sandifica-

mortified in him, when it is as well healed, as for, given. And therefore if thou wouldst know whether thou are a cleane man or polluted, consider also this, whether thou hast a cleane heart or no, that is, whether thou hast such an habituall disposition of puritie and cleannesse, that thou can not endure to looke upon any sinne, no more than a man that is of a neate and cleane disposition, can endure to see filthinesse: whether thou hast such a disposition, as that although thou be sprinkled with sinne from day to day, though thou be fowled and spotted with it, yet thou sufferest it not to abide in thy heart: thy heart workes it out, as we said to you before.

So that this you are to observe, to finde out the cleannesse of a mans disposition, whether he can lookeupon finne, as an uncleanething, as a thing from which his foule hath an aversion, as a thing that he abhorres; that is, although there be fome thing in him, that loves it, that delights in it, that likes it, yet the prevailling part of the foule abhorres it. Both the cleaneand polluted may forlake finne, and may turne away from finne, and thereforein that the difference is not seene; but the difference is in this, that thou art able to hate and abhorre finne, to looke on it as a thing that is filthy and uncleane. A Merchant, you know, will caft out his goods, when he is in danger of his life, but he hates not his goods: So a man may caftaway fin, when it puts him in danger of finking into hell, or of the judgements of men. It is one thing to part with fin, and another thing to hate finne.

Simile.

All men divided into two Rankes. 497

A man may withdraw himselfe from finne, he may give it over, he may feeme to be divorced from is, and yet he may have a moneths mind after it, he may doe with it fill, as the husband of Michael did, when the was raken from him, yet faith the Text, He came weeping after her a far off, he longed after her ftill, and loved her ftill; Soa man may part with his finne, after fuch a manner that Hill he goes weeping after it, he would have it againe, he would fainee njoy it, if it were not for fome greater danger, or fome greater trouble that he expofeth himfelfenmo; as you fee in Phaltiel; was not for want of love to his wife, that he parted with her, but it was out of a defire he had to fave himselfe, to escape the danger of the Kings wrath, imprisonment, and death, that would have followed uponic. Therefore confider what harred youhave of finne, and by that you must judge whether you have a cleane disposition or no. You must not thinke a man is perfectly cleane, and pure, but he is a cleane man, that fuffers not any impuritieto take quier polleffion of his heart although he have uncleane thoughts and uncleane affections, (as all finfull thoughts and affectionsare) though finne may paffe through his heart, as they passed through the temple, yet he suffereth it not to fet up Tables in the Temple, to fet up an Idolin his heart, he suffereth it not to make any breach of Covenant with God, to be adulterous against him though there may be many glances, fome adulterous and uncleane actions, that istot the thing that breakes the Covenant, when the

It is not leaving but hating of finne that sheweth puritie.

A pure man who.

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the heart is still wedded to God, and shoofeth God and no other. And therefore, I fay, in that it is not feene, but consider what thy disposition is, whether thou hate that sinne all the while.

An impure

A manthat is of an impure fpirit of an impure heart, when he is with impure company, when he delights himselfe in in pure thoughts, then he is where he would be, he is then in his owne element, and when he is otherwise, he is where he would not be. On the other fide, he that hath an habitual disposition of purenesse and cleannesse, though he may be transported to those acts of sinne and pollution, yet his heart hates it, he is not where he would be all the while, he is not upon his own center, his heart still fights against it, and refits it; therfore confider with thy felfe what thy hear is in this case, whether thou have a heart that hates uncleannesse, or whether thou hast yet a swinis disposition, that thou lyest in the mud, and deligh test to lyc in it.

Impuritie an effect ofit, A man may fall into the mud, but he delighted not to be there; no more will a cleane disposition delight in sinne. And you may know it by this effect, where the disposition is uncleane, there sinne abides, till it staine the heart, till it makes a man spotted of the world, that is, it causeth him to keepe a tract in sinne, that a man may say, this is the path he walketh in, it causeth him to weate the livery of sin that he may be known by it from day to day, it causeth the spot so to linke into the soule, that a man may see he is such a man. This is to have an uncleane disposition, when uncleane

neffe fo cleaves to his foule, that they agree together ; whereas in a man that hath a pure disposition, it is not lo, as 1 loh. 3.3. He that bath this hope purifieth bimfelfe. The meaning is this, there is a double hope; there is the hope of the hypocrite, that is, a dead hope, that doth not fet a man on worke to cleanse himselfe from filthinesse: There is againe a lively bope, spoken of in 1 Pet. 1.3. that fets a man on worke to cleanfe himfelfe; that is, when a man hath a true hope, a reall hope to have that undefiled inheritance; he confiders this with himselfe, that an impure heart, and an undefiled inheritance will not stand together, and because he hopes for it in good carneft, fit is not a falle hope, it is not a dead hope) therefore he fets him. felfe on worke indeed to purifie himfelfe : He that bath that hope, purifeth bimfelfe, he cleanfeth himfelfe. Whoever therefore doth not purific himfelfe, it is an argument that his hope is dead which he hath of being faved, it is but the hope of an hypocrite, a hope that will stand him in no steed; for it brings forth no endeyour that is the fecond thing, I must be briefe in this, because this is not the point I intend, but that which followes, harrolas

The third expression here used, is, Hethat sacrificeth, and he that sacrificeth not. This is but a symeodoche where one particular is put for all other kindes of holy duties: But the meaning is this; you shall know a man by this, in which of the two conditions he is: he whose heart is upright with God, he dares not omit any holy ordinance, he dares not omit any sacrifice, he dares not per-

1 Joh.3.3. Hope double.

1 Pet,1.3.

Dead hope

4.Tryall.
Sacrificing

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300 All men divided into two Rankes.

Iam. 1. 10.

formethem in a flight and negligent manner. He againe whole heart is false, sacrificeth not, that is, either he omits the dutie, or else he omits the fubstance and life of the dutie. You know in Jam. 2.10. he faith there, Hee that abideth in all, that keepes all the Commandements, and yet failes in one be is guiltie of all : and to you may fay of the or. dinances, he that keepes them, he that observeth them, but yet failes in one, it is argument enough that he makes no conscience of any. You shall findethis true, that whatfoever he isthat facrifi. ceth not, that is, he that prayes not constantly, he that heares not, hethat reades not the Scriptures. he that fandifieth not Gods Sabbath, he that partaketh not of the Sacraments, &c. he that ufeth not holy conference, and fasting, and prayer in its scason, such a man is in an evill condition: It is given here as a note of an evill man, he facrificeth 100

Obiet.

But you will fay to me, May not a man whose heart is unfound, keep a constant course in facrificing to the Lord, that is, in praying to the Lord? May he not keepe those ordinances constantly?

Answ.
A wicked
man may
performe
duties outwardly,

Beloved, Janswer, He may keepe them conflantly, that is, he may doe the outside of the dutie, he may performe the dutie in a formall manner, and many times men are deceived with this, it is an usuall case, (nothing more usuall in the Church of God) for a man to content himselfe with a perfunctory, ordinary performance, a cuftomary performance of good duties: but herein Sathan deceives men, as we deceive children, when

Simile.

when we take from them gold and filver, that is truely precious, and givethem Counters, things that have no worth in them, onely they have a good gloffe upon them, which quiets them, because they be children, because they cannot put a difference betweenethings of thew, and things of true worth; for eventhus Satan usually quiets the Consciences of men, with these bare formes of pietie, because they are not able to discerne, not able to diftinguish betweene the precious duties, and the right performance of them, and betweene the formall and empty performance, which hath an outward fplendor and glittering fhew of performances but in truth he colens and deceives men with it. Therefore, I fay, a man may do those duties, he may be constant in prayer from day to day, hemay be constant in hearing, and performing all the ordinances of God, in facrificing (as the Wifeman (peakes here,) yet for all this notto be one of these good men, according to this note, because he doth not performethem in an holy and spirituall manner.

You will fay to me, how shall I know that ? lost

You shall know it thus, when the ordinances of God, are spiritually performed, when holy duries are performed in an holy manner, you shall finde thefeefic es in them.

Firft, they are a fire to hear the heart, as in ler. 3? My word is a fire.

Againe, They quicken the heart; when it is dead, heavie and dull, and indisposed to any good dutie, they raife and quicken it.

Againe,

How to know when we ule Gods ordinances Theyare as fire, Igs. 23-49.

quicken.

They edifie. Inde 20.

Mark.4.2.

They heale

lob 15.3.4

They make the heart fruit-full.

Theyreach us to difcerne betweene good and evill, Againe, They build us up; we are gainers by them, we grow more rich both in grace and know. ledge; Inde 20. verse, Edific your selves in your most boly faith, praying in the holy Ghost As if he should say that will edific you: and you know that Christ sayes Take beede how you heare: for to him that hath, more shall be given: that is, he that heares he growes something more rich, he gaines some more saving knowledge, some greater degree of saving grace.

Againe, The ordinances of God heale the foule they heale the distempers of it, they compose it and put it into a good frame of grace: as in 106.15.3 4. Saith Eliphaz there to 106, Dost thou dispute with words not comely, &s. with talke that is not prositable? Surely saith he, thou restrainest prayer from the Almighty: As if he should say, 106, if thou diddest pray, thou wouldest not fall into these distempered speeches, as thou doest, thy heart would not be so disordered, thou wouldest not be so passionate and froward as thou art; therefore surely thou restrainest prayer. Whence I gather, that duties performed as they should be, compose the heart, and heale those distempers.

Againe, they make the heart fruitfull: and therfore they are compared to raine, that falls upon

the earth, and comes not in vaine.

Againe, They teach us to diftinguish betweent good and evilt, to divide the flesh and spirit; still a man sees somewhat more than he did in his owne heart, he sees the good that is in it, and the corruption that is in it.

Laftly, They cleanse the heart, year the heart of

a young man, where lufts are ftrong, where the ftain is deep, and will not out without Fullers fope: David Pfal. 1 19.9. faith, that the word cleanfeth cleanfe the the heart, &c. Wherewith shall a young man cleanse heart. his heart? By taking beed to thy word.

Now then examine thy felfe, whether thou fo performest these Ordinances, and holy duties that God commands thee, that thou find these effects of them If thou doeft, then thou artone that facrificeth. if otherwise, then thou art one that facrificeth not : and therefore confider whether thy heart bee warmed by them ; If they be to thee as painted fire, fuch as hath no heate, thou doft not facrifice, it is but an outward forme: confider if they quicken thy heart, or if it be as dead and as backward, and as indisposed to good duties, and as pronetothethings that are evill, after thou haft performed them as before: If fo, though thou seeme to facrifice, vetthou art in the number of those that sacrifice not : doest thou find that they doe not devide the flesh and the spirit, that they are as a sword without an edge, that they are falt that biteth not, which doth not clenfe the heart? It is an argument thou doeft not performethem as thou shouldest: for there is a sharpenesse in holy Ordinances, that makes us found in the faith, because they discover to us the fecret corruption of the heart: Doeft thou find thy lusts as strong as they were? Are they not cleansed out? It is a figne thou doeft not use the scowring as thou fhouldest : and so wee may say of allthe rest. Doest thou finde the Word to fall upon thy heart, as the raine fals upon the earth, or as Kk upon

upon a stone that it sinkes not into, that makes it not more fruitfull? Doest thou find that thou doest heare from day to day, and yet art not richer in grace, and in knowledge: That it cannot be said to thee, that thou hast so much more, as thou hast heard more? Doest thou find that prayer builds thee not up, that thou gettest not some strength, some strong resolution, that thou confirmest not thy Covenant with God, thy purpose of abstaining from sinne, and the like, that there is not somewhat added to that spirituall building? Thou art in the number of those that sacrifice not, though thou keepe a constant course in performing religious duties. So much likewise shall serue for this.

4.Tryall. Fearing of finne.

The last expression is, Hethat sweareth, and hee that feareth an oath. That which is said of this sin, may be applied likewise to all others, and so here is a fourth difference betwixt the good and bad. A man who is within the Covenant, hath this propertie, that he feares sinne, and dare not meddle with it, that is, he will not neglect looking to his heart, he will not be negligent in keeping a watch over his heart, and over his wayes, but hath a continuall eye vpon sinne: as we say, Timor sigens explos, &c. What a man feares, he will be sure to have a continuall eye unto it.

If a man be about a busines and there beany thing that he feares, he will neglect his worke to have an eye upon that, what soever it be. If a man feare fin, he will be very diligent in watching himselfe, in taking heed that sinne come not upon him by the by,

with

with some by-blow, that he looked not for; such a man hath a continuall eye upon sinne, he is exceeding diligent in looking to his heart and wayes, when another man neglects it, and therefore easily slips into sinne: now into an oath, now into sabbath-breaking; sometimes to the omission of prayer, sometimes to the lust of uncleannes, sometimes to lying and diffembling, sometimes to one sinne, sometimes to another: and the reason is, because he is negligent. The solish goes on, and is carelesse, that is, he feares not sinne, and therefore hee neglects

having an eye to finne.

Now that you may finde out more distinctly, what this feare is, consider this, he that feares sinne doth only feare the finit felfe, but hee feares any thing that he hath fuspition of, he feares any thing that is doubtfull, if it be fuch athing, as may be evill to him, he fearesit: So a man that feares finne, though it be not cleare to him, though he be not, fully convinced that fuch and fuch a thing is a fin. yet if he be one that feares fin, he will not meddle with it. Put the case he doubts whether the Sabbath should be so strictly kept, notwithstanding, because he is doubtfull of it, he will not take liber; y in it. Put the case he doubts whether gaming is to be used, if he feares, he deres not meddle with it. As if there should be intimation given to a man, that fuch a cup or fuch a dish were poyfoned, he would not meddle with it, because he feareth it, he feareth death, he feareth ficknes, lo a man that feareth finne, if there be but a fuspition of it, though others swallow it without making any bones of it, yet he Kk2 dares

He that feareth fin will not adventure vpondoubt ful things.

Simile.

dares not and therefore confider what thou doeft in

He that fearethfin, fhuns the occasions.

Exed. 13.

Besides, when a man feares, he not onely feares the thing, but that which may make way to it : for feare, you know, fets the heart to prevent evill to come: the object of it is, Malum futurum, whereas the object of griefe is, present evill : so it is also with those that feare sinne. Put the case sinne bee farre off from a man, yet if he feare it, hee will not come neere the occasions, that might leade him to it, but keeps himselfe farre from it, (as in Exod. 23. 10. We are commanded, Keepe thy felfe farre from an e. vil matter,) he dares not fuffer his thoughts to wander, he dares not togaze upon unlawful objects, he dares not come into company with them that will infect him, he dares not to come neere the traine, though he befarre offthe blow. Thus amanisaffected that feares.

He that feareth fin feareth it constantly

And againe, when a man is possessed with a disposition of seare, he doth not only seares for a fit,
but if it be a thing that hee naturally seares, it is a
constant feare, he feares it at all times. You shall find
evil men may seare by fits, Abab seared when Eliah
brought a terrible message to him, he seared and
humbled himselse: So Pharaoh seared when Noses
brought upon him those heavie judgements and
plagues: but these seares of theirs were as miss
which cleared up againe, that continued not: and
there fore you have that expression, Prov. 28. Blessed is the man that seares alwayes: as if he should say,
by this we show the sincerity of our seare, that we
doe not feare by fits, but feare alwayes.

Pro.20.

Why mens feare of fin is not conflant.

Hof. 3.5.

The ground of it is this, he that feareth not constantly, feares onely the wrath of God, hee feareth the evill, and therefore when that is taken away, he feares no more: but with the godly man it is quite contrary, he feares the Lord and his goodnes, Hof. 2.5. And therefore when there is an end of evill and afflictions, when the feare of ther is blown over, when goodnesse comes in the roome ofit, when God beginsto shew mercy to him, to givehim health, and peace, and quietnesse: when he is rid of his fickneffe, of his troubles, croffes, and calamities, his feare doth not cease, (as the feare of Abab did) but he feares God still, yea hee feares him now more The more Gods goodnesse is increased towards him, the more he feares because the more his love is increased, the more his tendernes of Conscienceis increased, the more sweetnes he finds in God, and therefore the more heis afraid to lose it, the more he is afraid of any breaches betweene God and him. This you shall find in those that feare.

Againe, you shall find a difference in the obiect, the thing that they feare. When the feare of God, and the feare of men shall come in competion, there is the tryall: When a man shall be threatned by man with death, when a man shall be threatned with the losse of his goods, the losse of libertie, the losse of any thing that is precious unto him: and on the other side, God shall threaten eternall death. The question now is, which of these hee will fear most mortal man, whose breath is in his nostrils, or the eternall God? which shall sway him most; The

Tryall of feare when the feare of God and men come together.

Kk?

feare

feare of man, which is a snare on the one side, or the feare of God, and disobedience to him on the other side? When thou art put upon such astrait, such a tryall, that thou must offend one of them, consider what thou does tin this case. You know what Christ saith, Feare not men, the utmost that they can do, is but to take away life, but feare God, for he cancast thee into bel. Now therfore examine thy self, whether thou feare men in such a case, when a good conscience is to be kept, and thereby some evil is to be under-gone from men, whether thou wilt rather adventure that, or the wrath and vengeance of Almightie God, &c.

He that feareth fin most feareth other things least

And, (which is of the fame nature) whether a man fears the doing of evill, or the fuffering of evill most, whether a man feare sin or crosses more, when they come in competition, you shal find this, he that is most fearefull in sinne, he is most bold in all things elfe . And, on the contrary, he that feares other things most, hee feares sinne least. And the reason of it is this, because a godly man lookes vpon finas the maine evill, he knowes that touchethhim in the maine, toucheth him in his free-hold: and therefore, if he be to undergoe povertie, dilgrace, imprisonment, if it bee death, any of these things, he feares them not, (for, faith he, these are lesse evils, these touch me not in the maine) but if it be finne, he lookes on that as the greatest evill, and therefore hee feares it about all things. So now by this thou shalt know what thy feare is. whether thou feare the doing of evill, or the fuffering of evill:

Last of all, confider whether thou feare the word of God, when there is nothing but the meere word, whenthere is nothing but meere threatnings as in If ai , 66. 2 I wil looke to them that tremble at my word.

True fears make s man feare the word. 1 al. 66,2,

If thou feare onely the actuall affliction, the judgement, the croffe, when it pincheth thee, and is upon thee, any naturall man is able to doe that : but the wife man fees it before he beleeves the threatning, he feesitin the cloud, before it bee feed downe in the forme, he fearesthe word of God, and trembles at it, because he beleeveth it, when others beleeve it not. Therefore confider by this, whether thou be fuch a one as feares fin, whether thou half all these properties of true feare, or whether thou on the other fide art carelesse of fin, whether thou be one that freares, or one that feares an oath. So much shall ferve for this point. All things come alike to all, and the same condition is to the just as to the wicked de.

The next point that we have to observe out of these words is this: For the time of this life there are the like events to the good men, as to the wicked. That is though Godbe All-Sufficient, though hee make good his All Sufficiencie to the Saints, fo that he is a Sun and a Shield unto them, ono good thing is wanting to them, nor any evilthing can come neer them verfor all this, for the time of this life, in this world there are the like events to both, hee deales with one as with the other. This is his comon courfe. as the Wifeman expresseth it both here and in other places. In the 11. verfe of this Chapter, Tobferve faith he and I fee, That the Race is not alwayes to the Ecclegis

Dog. 4. Things fall out alike to good and bad in this life.

KkA

Swift, no the Battaile toth: strong, nor riches to a man of understanding, nor favour to men of knowledge, de. But hethatis weake gets the battaile, and he that is more vnwise gets favour, &c. So he that de. ferves the best, miffethir, and he that deserves the worst, obtaines it. So likewise in the 8. Chapter, you shall see this fully, if you compare that and the latter end of this ninth Chapter together : There is, faith he, a man that rules to his owne burt, and to the hurt of others : yet, faith he, this man continues in it, yea, continues in it, in peace, even to his grave : and not fo only, but when he is gone, and is come from the boly place, that is the place of Magistracy. (which is there called theholy place) it is all forgotten, though he had done evill, yet hee continued in peace, and dyed in peace, and after also there was no blemish cast upon him but it is sorgotten : this I have feene, faith Solomon.

Againe, you shall finde it as true on the contrary side: I have seene, saith he, a poore man that was wise, that hath delivered a Citie, when a great King had made forts against it: That is, though he were a poore man: yet through his wisedome he delivered it from a great King: But, Saith he, this also was forgotten: The poore man was sorgotten, and so the good Ruler was forgotten, and so the good Ruler was forgotten, and the evill Ruler was forgotten. And as it is said, of the Ruler, so it is said of the errour which comes from the face of the Ruler, I have seene, saith Solomon, a vanisie under the Sunne, that ariseth from the face of the Ruler, that is, from the errour of the Ruler, What is that? Fol-

Chap. 8. 9. 10, 2 Chro. 35. ly is fet in great excellency, & the rich fet in low place, I have feene fervants on her feback, & Princes walking as fervants on the ground. Chap. 10. 6. 7. That is, those that were holy and good, they were rich, how poore foever they feemed to be they were wife, howfoever the world accounted of them, though the world reckoned them as fervants: And on the other fide, those that were evill, they were poore, though they appeared to be never forieh; they were base, though they seemed to be never so noble, they were foolish, though they seemed to have the repute of wisedome. Now, saith he, I have seene these servants on horse-backe, sitting in great excellencie, when others, thoughthey were Princes, have beene fer in low places, and have walked like servants on foot. Thus you see, that all things come alike to all, so the Dard disposeth it : If you looke to the condition of things, you shall fee, that all bastards escape nor affictions, and againethat many sonnes have but little afflictions : You shall see againe, that not all enill men have prosperitie, nor all good men are followed with adversity; but God disposeth these things promiscuoufly.

You shall see lossab a good King, staine with an arrow, when he changed his cloathes and covered himselfe, and dissembled his person even as well as Abab was, you shall see no difference in the case as it is described, a Chron. 35. the same condition stell to them both, they both disguised themselves the Archers both shorte at randome. God directed the Arrowesto both of them, both were sicke and wounded

Chap. 10.

Inftances.

wounded in their Chariots, both were carried out of the Battell, yet the one a very good King, and the other a wicked King.

You see againe, leseph was put in prison for innocency, as well as Pharachs Butler, and Baker were

for their offences.

You see Moses and Aaron were excluded out of the land of promise, as well as murmuring rebellious Israel, the same condition was to the one as to the other.

If againe you looke upon the good successe of men, you shall find it the same. You shall find Nebuchadnezzar prevailing, and reigning tortie yeares in prosperitie, as well as you see King David reigning fortie yeares, and Gods hand was with him, to blesse him in all this, All this you see under the Sun Onely this you are to observe, that it is but for a time that the Lord doth this; he doth it not alwayes, this is not the constant condition, either of the one, or of the other: And therefore you must know, (that this truth may be cleare to you) that God useth a liberty in these two things.

First, he useth a libertie in election, he chooseth one and refuseth another, and that for no other rea-

son, because it pleaseth him.

Secondly, In his punishing and rewarding the fonnes of men, elect and reprobate, he useth a liberty in two things.

First, In the time of their afflictions and re-

wards.

And secondly, in the manner and quality of their rewards and punishments.

In

God useth alibertie in two things.

In election

In punishment and rewards, in a, things.

In the substance it selfe heuseth no liberty at all: but this is an infallible rule, that will bee alwayes true. That bee rewards every man according to his worke, he rewards the good according to his worke, and he rewards the evillaccording to his worke, but yet I fay, with this difference, in the time he ufeth Inthetime a liberty, it may be he deferreth the rewarding of fuch a man a long time , hee deferres likewise the punishment of such a one a long time : with others he deales quite contrary, hee fends punishments uponthem presently after the sinne is committed. he gives a reward presently after the good deed is done.

And so likewise in the manner of the punishment : there are punishments of divers forts, fome are more secret punishments, some are more scandalous, forme are taken out for examples, that others may feare; others be let alone, and makes them nor examples. This liberty he useth in the dispensing of his punishments; and the like hee doth in his rewards. Some he rewards openly for their welldoing, that others might be incouraged. Some men he fuffers to wait a long time, and there comes no present reward : they shall have a reward according to their workes, but yet this liberty God ufeth in the dispensation of it. If this be so, then let us not bee offended, let us not thinke, that God is not therefore All sufficient, because he deales somtimes with the righteous according to the works of the wicked fometimes with the wicked according to the works of the righteons; for you fee hee will be All [uffici. ent, he will keepe the substance of this rule, he will

Not to be offended at Gods dea. ling.

reward

remardevery man according to his worke, he will make good his All sufficiency in performing his promises unto them that belong to him; and again, he will make good all his threatnings to those that are enemies to him.

But now for the time of his dispensation, and administration of things, it is true, hee takes a liberty to himselfe. And to make this the clearer to you,

I will doe thefetwo things.

Why God for a time dispenseth things promiscuously First, I will shew you the reasons, why God doth thus for a time, why thus he disposeth all things for a season.

And secondly, I will shew you this, that though he doth thus for a season, yet certainely, he is, Allsufficient to the good, it shall goe well with them, and

it hall gee ill with finners.

First I say, God doth thus for a time: And why? one reason is, That God may try the faith and since rity of men: for if when men have sinned, God should smite presently, if when they doe well, God should reward them presently, they would bee drawne to well-doing, and from evill-doing, not by sincerity and by saith, but by sence. Now the Lord therefore deferres it, he puts it off, that those that are prond, may be known, that what men doe out of sincerity may appeare to be so, that men may live by Faith, and not by sense, that men might bee drawne to live by right respects, and not by sens sull and carnall respects, as they would doe if cither his punishments were presently, or his reward.

Secondly, The Lord doth it to spare mankind ; for if the Lord should punish presently, men should

perith

Reason.I. To try men.

perish from the earth. And therfore he doth in this cafe, as Generals are wone to doe with their Souldiers, when there is a generall fault committed; they cast lots, and pick out two or three, and put them to death, that the whole Army may be faved: So the Lord doth, hee takes here and there one, whom (it may be) he followes with open and great judgements for open finnes : But for others again the generality, he fuffers and lets them alone, because he would spare mankind, This reason I find used, Gen. 6 3. the Lord faid there, when he was about to destroy man from the earth, My Spirit Ihal no longer frive with man, for he is but fleft : That is, if I should continually deale with men, as I do now, if I should take them, and sweepe them away with the besome of destruction, as I doe these, there would remaine no flesh upon the earth; and therfore, faith he, I will not ftrine with them, but beare with them patiently, though their finnes are great and many.

Againe, the Lord doth it, that hee might keepe from us the events of things: It is his good pleafure to referue them to himfelf, and therfore he goeth not in a conftant course. When men sin, he doth not presently punish, neither when a man doth wel, doth he presently reward him, that is, hee goes not in one tract, as it were, but sometimes hee doth the one, and sometimes the other, promiscuously; and for this end, saith the Wiseman, hee hath made this contrary to that, that no man might find any thing after him. That is, that he might leave no footsteps behind him: as we have that phrase used, Rom. 11.33

Gen.6.;,

Reason 3. To hide events from men.

Rom-11.

33

How

How unsearchable are thy mayes, and thy judge. ments past finding out? The word in the originall fignifieth, that when God goeth he leaves no vefti. gis, nor print behind him, fo that a man cannot fay, he will goe this way, hee goes it not fo oft, asto make a path of it (I speake of these particular things) he doth not so dispense good and evill, punishment or reward, that a man can say, the Lord will do this. And the reason of this is, because futurethings, the event of things, it is his good pleafure to keepe to himselfe: as he faith, Atts 1.7. Itis not for you to know the event of things, which the Father hath kept to himselfe : and therefore he useth this promiscuous dispensation of punishment, and reward, that he might hide these things from the fonnes of men.

A&s 1.7.

Reaf.4. To bring foorth his treasures.

Anfm.
How God drawes out the trea-fures of his wrath to finners.
Gen. 15.16
Rom 9. 22

Fourthly, he doth it likewise, that he may bring forth the treasures, both of his wrath, and of his mercy.

You will fay, how shall that be done?

Saith God, if I should prefently cut off a sinner, and should not forbeare him, his wickednesse should not be full, I will let the Amorites alone, Gen. 15. 15. that the measure of their sinne might be fulfilled: That is, God purposely for beares them with great patience, Rom. 9, 22. He leaves them, and heapes mercies and kindnesses upon them, that they continuing in their sinnes, and abusing his patience, recompensing him evill for good, he might draw out the treasures of his wrath. If hee should take them suddenly and cut them off, there might bee but some of his wrath manifested upon the sonnes of

men,

m

n

men, but when they runne a long course in finning, when they make a heape of finne, then GoD drawes out the treasures of his wrath and power, that is the very reason used, Rom. 11.22. and like. wife Rom. 1.4. The Lord hath certaine treasures of wrath, as we fee, Dent. 32,33,34,35. Where spea. king of the children of I fract, he faith, that he fuffered them to grow (that is the meaning of that place) as aman suffers a vine to grow, I suffered you to bring ferth grapes, I did not trouble you, nor interrupt you, but when you should have had good wine in your grapesto refresh God and man, faith he, your wine was as the poyfon of Dragons, and as the gall of Aspes, in stead of doing good, and being ferviceable to men, when I gave you so much rest and peace, the wine you brought foorth was hurtfull to man, as poylon, and as the gall and bitterneffe of Aspes, which is the most hurtfull thing in the world.

the world.

Now, faith the Lord, all this have I done that I might lay it up, I have fealed it up among my treasfure: for vengeance and recompence is mine: That is, therefore have I suffered all this, that I might draw forthall my treasfures of wrath, which otherwise would be hidden, and never be opened and manifefeed to the world.

The like he doth to the godly, he suffers them to go on, he suffers them to doe well, and yet for all this, he gives them no present reward, but leaves them to the malice of men, to the hand of the enemy, and suffers them to prevaile against them, he suffers them to be in poverty, in persecution, in prison, to be taken

Rom. 2.4. Rom. 11. 22. Deut. 32, 333343352

How God drawes forth the treasures of mercy to the godly. Iames 1.

Mat. 5.10.

taken away by death, &c. And why doth he fut. fer fuch variety of Temptations to come to theme lames 1. because their grace and their patience, and their fai h might be more tryed, that they might have a larger Reckoning. Matth. 5.10 . Bleffed are those that suffer for righteousnesse sake : and by this meanes hedrawes forththe treasures of his mercy, If the reward should be presently, it should not be fo great a reward, but when he fuffers any manto do well, and then lets him wait, by that meaneshe takes occasion to beethe more bountifull, as her faith to them, Heb. 10. 36. When you have done his will you have need of patience : That is, the LORD still deferres, that you might shew your patience, that you might have the honourm fuffer, as well as to doe, and so hee might shee forth on you, the riches and the Treasures of his mercy.

Heb. 10.

Reaf.s.

This life is a time of friving. Iam. 1.13.

Lastly, another reason why God doth it, is, because the time of this life is the time of striving, of running, of acting, it is not the time of being rewarded, as Iam. 1.12. Blessed is hee that endureth the time of tryall. God puts a man for the time of this life to many tryals, he puts a good man to suffer many crosses, and afflictions to see whether he will be are them or no, he gives him not present liberty, present prosperitie, nor present rewards, &c. Saith he, When he is tryed he shall receive the crosses of glory, which he bath promised to them that love him, then and not before; so I say the time of this life is the time of striving.

You know men doe not give the reward till the wraftling

wraftling be done; they are not knighted till the battaile be ended, they give not the garland; till there be an end of the combate. Therefore Rom. 2.5. the last day is called the manifestation or declaration of his just Indgement. So that till then, there is no declaration of the just judgment of God one way or other. There is not a declaration of wrath till then, nor a declaration of mercy til then; for a time therefore the Lord suffers them to goe on, he dispenseth the event of good and evill of punishments and rewards promise uously that the sonnes of men might be tryed; but when the race is done, then he will make good his promise to the one, and his threatnings unto the other.

But now, though the Lord doth this for a time as you see he doth for a season, yet remember this agains for your comfort, that it is but for a season, it shall not alwayes be so; as the Wiseman resolves in the Chapter before my Text: Saith he, how soever it fall out, I know it shall be well with the righteous, and it shall be evill with the wicked: It is certaine that every man shall bee rewarded according to his workes: Godline se hath the promise of this life, and of the life to come. And againe, ungodline se hath the curses of this life, and of that which is to come and certainely they shall be both fulfilled. And that it may be made cleare to you, consider this ground for it, that though the wicked prosper a while, yet it must needs be that this must be the

liffue of it.

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First, because the sudge of the world must needs berighteous, as saith, Abraham: As if he should L 1 say, Rom, 1. 9. The day of Indgement the time of reward.

It shall not alway goe well with the wicked not ill with the god ly.

Because Ged is a just God. fay, The first standard of Iustice, the first rule, the first measure, either that must be right, or else there can be no rectitude in the world. Now that cannot be; you see there is a rectitude amongst men, there is a Iustice amongst men, there is a kinde of even carriage among the Creatures, and therefore the Iudge of all the world that gives all these rules, that sets all these measures, all things in this even-nesse, and that keepes up that which otherwise would fall in sunder, surely he must needs be righteous, and therefore he must needs doe well to the righteous, and reward evill to the wicked.

He is im . mutable.

Secondly, this is cleare from his immutability, looke what God hath done in former times, he must needsdoethe fame: Goe through all the Scriptures, and you hall find that still the evill in the end were punished, and the good in the end were rewarded, he is the same God still, he is still as holy as he was, still his eyes cannot abide iniquitie, still he is powerfull as he was, there is no change in him nor hadow of turning. And therefore thinke with thy felfe, he that was fo fevere against Saul for breaking the Commandement, he that was fo fevere against Balaam for loving the mages of unrighteoufneffe, he that was fo fevere against Vzzab for touching the Arke, for medling with holy things, for drawing neere in an unholy manner to him; he that confumed Nadab and Abihu with fire from heaven, because they came with strange fire, (fo doe we when we come with carnall affections to performe holy duties) he is the fame, and though he do it not to the on the fodaine, as he did

to them (for he did it to them for example, that they might be rules for future times, that he might not onely deliver precepts, but might fecond them with examples) yet being the fame God, he will doe it to thee at length, if thou fall into the fame firme; he that strucke Ananias and Saphira with death for speaking against the truth, and against their consciences, he will doe the same to thee, though he do it not in the same manner, (because it was extraordinary, he drew them out for examples,) and so I may say of rewards, it is certaine he will doe the same:

Moreover, it must needs be so, because Gods blessednesse stands in the execution of his owne

Law, in proceeding according to it.

Take all the Creatures under the Sunne, and their happinesse stands in keeping close to that rule that God hath given them: The fire is well, as long as it followeth that rule, the water, and foe. very Creature: Man to whom the Law was givin, his happinesse is to keepe Law. In doing it thoushalt live; The great God hath made a Law to himfelfe, (that is he hath expressed himfelfe) his bestednesse consists in keeping it; and therefore be affored, that what foever his Law is, it shall certainely be performed. The Law you know is this, Eitherthou shalt keepe these things, or thou shalt dye for it. Now a dissunctive proposition is true, we fay, if either part be true; that is, if a man doe not keepe the law, of necessity he must be punished, orelfe Gods Law should be broken; but if either be fulfilled, the Law is kept: So I fay, it must needs Lla be,

Gods bleffednesse confists in executing his owne law.

Note.

In this life, things come alike to all.

be, that the Lord must do that, wherein his blessednesse consists. Though a sinner prolong his dayes, and through his punishment be long deferred and sentence be not speedily executed, certainely it must needs be executed, for the Lord must needes act according to that rule he hath setto himselfe.

God will not lose his glory.

Last of all, if the Lord should not doeit, he should lose his glory; If wicked men should alwayes prosper, if good men should alwayes fare ill, men would fay there were no God in heaven, to rule things, to administer things by his providence: therefore, faith he, I will bring it to paffe that you may know that I am the Lord. So then, feeft thou a wicked man doing wickedly, and yet not punished? He cannot continue long, the Lord should lese his glory if he should. Seeft thou a good man that continues in his righteousnesse, and yet he fuffers advertity and affliction, he is fetin a low place, be walkes on foote, &c. he cannot continue folong; for the Lord should lose his glory, and the Lord will not lofe his glory, he is exceeding tender of hisglory. And therefore this Conclusion must be set downe, that though for a time all things come alike to good and bad, though God difpensethem promiscuously for a season, yet certainly the iffue shall be, it shall be well with the righteons, and ill with the wicked.

Not to be discouraged, because of the miseries of the Churches p(al. 129.3

Therefore (to proceed a little further) let not holy men be discouraged, because they see things goeill with the Churches; be not discouraged at it, for it shall be well with them in due season. You shall see Pfal. 129.2. that the Lord suffers evill men

to

to Plough the Church; and to make long furrowes on the backe of it; but yet, faith he, in the foruth verse . The Lord will cut the cords of the wicked ; He will cut their traces, they plow long, and make deepe furrowes; but yet the Lord at length cuts the cords of the wicked. The Horses that draw the plow, as long as the traces hold, they draw, but whenthey are cut, they can draw no longer: So the Lord will doe, he fuffers the Church to be plowed, when they doe not judge themselves, when they doe not plow themselves, when they doe not humble themselves, then he sets the enemies of the Church to plow them, and to humble their foules: and this he doth for a certaine feafon; but when he hath done, he cuts their traces, he cuts their cordes, and that in due feafon.

As for example, He Suffered Pharaob a long time to plow the Church, you know how long heatflictedit, you know what long furrowes he made upon it; but when the period was come the period that God had fet, the fit time, then God cut his traces that is, fuffered him to plow no longer, but de-

stroyed him.

And fo Haman in the story of Hester, he plowed the Church a while, tillit came to the very point, to the exigent, that he should have swallowed it up, & then he was taken off from plowing any longer, then the Lord cut his cordes, and fets his Church at libertie.

And so he did with the Midianites; They plowed the Church for a time, (as through the whole story of the Indges we see) they plowed them for

Inflances of the wicked punishedin duc feafon.

acertaine season, till they were plowed enough: &

10. 18.14

when they were humbled, repeated and cryed to the Lord, (as you fee every where) the faith the Text, the Lord heard them, & cut the cords of the wicked, he suffered them to plow no longer. But these places will be clearer, if you compare them with Ifa 28.24. faith the Lord there Doth the Plowman plow all the Day ? Rather, faith he, when he hath plowed enough, (marke it) when be hath bro. ken the clods, then he casts in the feed, orc. And who hath caused the plowman to doe this: Is it not the Lord? If the Lord hath putthis wisedome into the plow-man, that he plowes not all day, but when he hath plowed the ground enough, he stayes the plow, and fowes the feede, wil not the Lord doe fo with his Church? therefore be not discouraged, let not your hearts faile, though you fee him plowing of the Church, though he fuffer the enemy to prevaile against it; forindue time the Lord will cut their cordes. You have a cleare place for it, Deut, 32.35. where speaking of the enemies of the Church, fith he, His foote fall flide in due time : (that is the expression there) that is, perhaps you may complaine; and thinke it too long, but it is not too long: if it were any fooner, it would be too foone . In due time, faith the Lord, it shall be, in due time his foote shall slide Tet a little while, and he that hall come will come, and will not tarrie, it is but a little, a little time indeed. You know that is too long, that tarries beyond the appointed time, beyond that measure, that should be set to it: when the Lord dothit in ductime, it is not too long. Hethat shall

35.

Godstime is a due time-

Heb.10,37

come.

come, that is, he that shall furely come, will come, & will not tarrie, that is, he will not carry a jot beyond the due time and feafon, that feafon, that is fitteft for the Church, & for the enemies of the Church

And as I fay for the enemies of the Church, fo I Inflances may likewise fay for the righteous man, The latter of the godend of the righteous shall be peace; he may have trouble for a time, but his end shall be peace. Be norther- feason. fore discouraged, how soever God may deale with thee by the way, yet you know what end he made with 106: That expression you have in Iam. 5.11. You Iam 5.11. know the case of lob, & you know what end the Lord made with him: fo I may fay of every righteous man.

You know Iacob had many troubles, troubles when he was with Laban, troubles with the Shechemites, troubles with his owne fonnes; yet his latter

end was peace.

David had many troubles, when he was young, whenhe was under Sauls government, he was hunted as a Flea, or Partridge; after he came to the Kingdome himfelte, you know he wasa man troubled a great while with Civill Warres, after them he was troubled with his children, after that with the rebellion of his people : and yet faith the Text, he dyed full of riches, ful of honour, and ful of dayes: The Lord made a good end with him: The latter end of the righteous is peace: that is, a man that trufteth in the God of peace, he shall be sure to have peace in the end, aman that is subject to the Kingdome of peace, that is subject to the government of Christ, the Prince of peace, it must needes be, that he must have peace in the end; for the Kingdome of God is in LIA righteou (nes

ly rewarded in due

Theend of the godly is peace, though they have troubles in the way,

526 | In this life, things come alike to all

righteonfnes & peace, and the government of Christ. is the government of peace, and therfore it shall be peace in the end of him, what foever is in the way. Therefore, let no man be discouraged, but let this comfort him.

On the other fide, another man may have peaceby

P (al.37.37

Verfe.36. The end of the wicked miserable though they have peace by the way.

Luk'13.4.

the way, he may have prosperity for a time, he may flourish like a greene bay tree, but his latter end shall be miserable: Asit is Pfal. 17.38. Marke the end of therighteous man it shall be peace : but the transgreffours shal be destroyed together, the end of the wicked shall be cut off. And therefore you see what he sayes of them in the verse before, I fought him, sayes he, and he was not to be found, vers. 36. As if he should fay, I fought him on earth, and there he was not, 1 fought him in heaven, and there he was not to be found, but in hell he was, there he was to be found, otherwise there is no remembrance of them. So I fay, evillmen, though they have peace for atime, though they have prosperity for atime, though they spread themselves as a greene-bay tree, yet their latter end shal not be peace, but misery. Therfore, let us not be discouraged; Nor on the other fide let not evil men be secure, let them not be incouraged to evill doing, for though the Lord spare them for a time, yet certainely they shall be punifhed. As Luk. 13.4 . (it is an excellent place for that purpose) our Saviour faith there, Thinke not these eighteeneupon whom the Tower of Siloam fell, were greater sinners, than others, that it did not fal upon: but except you repent, you had all likewise perish. The meaning of it is this, when you see strange judgements

In this life, things come alike to all.

ments come upou the workers of iniquity, though youthat are flanders by, have had peace and prosperity all your time; & have never beene acquainted with any of these strange judgements of God, have never tafted of them, fay not that your condition is better then theirs for, faith our Saviour, you are no leffe finners than they, perhaps you are greater. (though the Tower fell on them and not on you, therfore, faith he, You shal perish. But because it is not presently done, therefore saith the Wifeman. The hearts of men are fet in them to do evil, that is, because there is not present execution, therefore either menthinkethere is no God, or elsethey doe thinke God is like themselves: I held my peace and thou thoughtf I was like thy felf, Pfal. 50.21. Either they think that there is no God, or else that he is not fo just a God, as we declare him to be: So, either they thinke fins not to be fins, or elfethey thinke them not so hainous, that they doe not draw so fearfull judgement after them. Thus men, because the fame events are to all a like, have therefore their hearts fet in them to do evill.

Now for answer to that, saith the Wiseman, though execution be deferred, the sentence is not deferred; The sentence is past against an evill worke, though it be not speedily executed. As if he should say, it is a little comfort to thee when thou hastprovoked God to anger, that thou are not presently punished: for the sentence is gone out against thee, thou art an accursed man, thou art condemned & shutup in Prison, it is only the execution that is deferred, and therefore it is that he saith, because the

Centence

Pfal. 50,21

The executien not the fentence is deferred of the wicked. fentence against evil doers is not speedily executed, therefore think with thy selfe, who soever thou are that imboldeness thy selfe in thy present safety, it is but a deferring of the execution, thou are not in a better condition than others, only the judgement is executed on the one sooner, on the other latter.

Instances.

Secit in the fin of Ioab, you know he committed the fin of murther, when he killed Abner, it lay a fleepe many yeares. The fentence went out from Gods Law, God and his owne Conscience was against him, but yet it was not executed, till he was full of gray haires; His gray haires went downe to

the grave not in peace, but in bloud

So likewise in the sin of Sanl, when he brake the oath with the Gibeonites, the sinne continued forty yeares unpunished, the Lord suffered it, the sentence went out against him as soone as it was committed, but yet it lay a sleepe; The Lord did not execute the sentence till fortie yeares after, as we see by computation: for it was all the reigne of David to the latterend, and most part of Sauls raigne.

And so the sin of Shimei, the sin was committed long before, (yet all the time of Davids raigneafter his restoring, though the sentence went out against him; for he was an accursed man the Lord brought that curse upon him which he had pronounced against David) yet it was not executed till a sit season. So, I say, it is with sin, the execution is deferred, though the sentence be not deferred. Therefore saith Solomon, certainly the wicked shall not prolong bis dayes.

Bodef.8.

13.

It is a place worth confidering, Esclef. 8.13.

Though a sinner do evil an hundred times, & God prolong his day:s, yet I know it shall goe well wish them that feare the Lord, and do reverence before him: but it shall not be well with the wiked, neither shall be prolong his dayes he shall be like a shadow, because he feares not before God. This conclusion he comes to: Although, saith he, the Lord deferre execution yet it shall not be well with the wicked, he shall not prolong his dayes.

But it will be objected, That many evill men doe prolong their dayes, they live long, they live

till they be old, and they live in peace.

Tothis I answer, That though they do live long, yet indeede properly they are not said to prolong their dayes, because that all that while they are unripe, they are not fit for death: So that they are taken before they are fitted to goe hence, so they are cut off for substance indeede in the middest of their dayes. As an Apple, though it hang on the tree long, yet if it be taken before it be full ripe, it may be said not to hang long on the tree, that is, it hangs not so long as to ripen, it is taken away in an untimely manner, it is taken away before the season of it: So it is here, though a wicked man doe prolong his dayes, yet still he is taken away before he beripe, before the time of gathering.

And it is true on the other side, that holy men though they be taken away betimes yet they are taken away when they have finished their dayes, he doth prolong his dayes, though he die when he is young, because he is ripe before he is taken from the tree: he is now in a fit season. And this is the meaning

KUM

Objett.

Answ.
Wicked
men die
fuddenly,
though
they live
long,

Simile.

God takes not away holy men till they be ripe. meaing of that, when he faith, Certainly it shall goe ill with him that feares not God, though he doe prolong his dayes, though execution should be deferred. I should adde more, as this for another; but I will but name it.

Vie.2.
Adverfity and profperitie,
not truely
good, nor
evill.

Doth one condition fall to all, both good and bad ? Then you may gather hence, that all good things, and all the evill things that befall us in this life, they are neither truely good, nor truely evill, they are but shadowes of both for if the Lord send adversitie upon good men, if he send prosperitie to evill men; If there were true evill in adversitie, God would never do it: if there were any true goodnesse in prosperitie, hee would never doe it . but when he dispenseth these things so promiscuously, it is an argument they are not fuch as men account them, they are but shadows of good things, and of evill, Larva & Spectra, &c that is they are not the fubstance of good things, neither of good nor evill. Let not righteous men therefore fay they are miferable, when they fall into any kinde of outward miserie, whatsoever the condition be, it is not evill, if it were, it should never befall thee. Againe, let not a wicked man, fay, he is happy, because of his outward condition; for if it were truely good thou shouldestnever enjoy it. When God dispenseth those things so promiscuously, it is an argument that they are neither good nor evil, that is, that there is no substance of true good or evill in them.

And so againe, if they fall out so promiseuously, then you can judge neither of love, nor of hatred by them: that is, a man is not to thinke, that because the

Lord

Vie.3.
Not to
judge of
Gods love
or harred
by outward
things.

Lord afflicts him, therefore he withdrawes himselfe from him 3 or because he gives outward prosperity to another, that therefore his hand, and his favour is with him: for you see he dispenseth these things diversly, he dispenseth them to all in such a promise cuous manner, that you cannot say, this is proper to the one, or to the other.

An Hoast may entertaine a stranger with better foode than he gives his children, with the daintiest of that he hath, yet he keepes the best portion for his children: and God may doe much for those that are strangers to him, but he gives better prosperitie to his children; though they fare hard here, though they taste no good thing a long time, yet the portion he reserveth for them; which portion

and bleffed inheritance he of his great mercy referve for every one of us, and conferre upon us, for the mediation of his deare Sonne I as vs

> CHRIST the Righteous.

So much for this time.

FIX 1S.

XUM

THE

Simile.



THE THIRD SERMON.

11.12: ULKSIV

ECCLESIASTES 91112,3

I returned and saw under the Sunne, that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor riches to men of understanding, nor yet favour to men of skill, but time and chance commeth to all.

For manalso knoweth not his time: as the fishes that are taken in an evillnet, and as the birds that are caught in the snare; so are the sons of men snared in an evill time; when it falleth suddenly upon them.

HE last time we spake to you, wee handled the first and second Verses of this Chapter; whence there may be this objection made against Gods All-sufficiencie; All things come alike to all, to the just, and to the

wicked, &c. And indeed when men fee this conclufion, that it is to the wicked according to the worke of the just, and to the just ascording to the worke of the wicked, it must needes stand as a strong objection against the doctrine of Gods All. Justiciency. How that objection is answered, hath been fully declared to you. Now there comes another objection like the former.

Because all things come alike to all faith the Wisemen, (butthere he names only the good and the bad, the holy and the unholy) men will be ready to fay, (as every man is) howfoever holineffe and unholineffe makes not the difference in the event of things, yet the natural strength of men, their naturall weaknes, their naturall abilitie, or their unability, their wisedome or their folly, that disposeth or indisposeth men in the event of things. And therefore the Wifeman, when he had finished the former conclusion whereof we spake, that there is one event to the good and bad) hee falls upon the fecond vanity that he faw under the Sunne, that all things come alike to all, that is, not onely to the holy and unholy, but likewife to those that have natural Arength, and those that are subjecto naturall weaknesse, even in this case also, faith he, all things come alike to all.

For I have scene that the race is not alwayes to the swift, but sometimes to him that is not swift; the batell is not alwayes to the strong, but sometimes to him that is weake; and bread, and favour, and riches, are not alwayes to men of understanding and skill, but sometimes to men that are weake, and soolish and want skill, &c.

I have chosen this Text, that I may adde this to

Obiett.
Naturall
strength, or
weaknes
disposeth
not man in
the event
of things

ander the

Swine 2

Of the vanity of earthly things.

the other, that even in those things also, All things come alike to all.

We must observe Gods times.

Then there is a nother caution to be used, and to be taken heed of in this doctrine of Gods All-suf. ficiency. Though God dispense his comforts to them that serve him with a perfect heart, yet there are certaine times to be observed by the sonnes of men and if you misse of those times that are allet. ted to every purpose and action, if these be hid from men, if men take not their opportunity, though God be ready to dispense his bleffings, to those that feeke him, yet that occasion makes men misse of them therefore it is that he faith in the twelfth verse, Man knowes not his time, that is there is a time for every purpose, and action, & it he take that time, he shall be successefull; but if that be hidden from him, and he take it not, evill times fall upon him a the snare upon the birds, and as the net upon the fisher Now for the particular opening of the fe words

First, we are to consider the phrase here used in the beginning, I returned and saw, saith he, under the Sunthat the race is not to the swift. &c. That is, as he should say, when I looked about me, and turned my selfeevery way, and looked upon the whole frame of the creatures, I saw a vanity even in every corner, in every place, I saw a vanity even in the things that seeme least to be subject to vanity.

Whence we will gather this point, that,

All things under the Sunne, even the beff, are subject to vanity.

Let a manturne himselfe which way he will, he shall find vanitie and vexation of spirit in eve-

Observat.
All things
under the
Sunne are
subject to
vanity.

ry creature, and in every condition and flate, in all the purposes, in all the actions and affaires of men : Ireturned, faith he, and which way foever I looked, which way foever I turned me, I Aill law vanity. So it was with Solomon, and fo it must needs be with us all, if our judgments be guided as his was by the Spirit of God.

If you looke upon the course of natural things you shall fee a vanity in them: faith the Wifeman The Rivers come and goe, and the windes paffe and come about by their circuits, and one generation goeth and another commeth: That is in all these works of God, in these workes of nature, which seeme not to be subject to vanity, yet if you looke upon them you shall find a vanity in them, they have no rest nor quiet, they are all'subject to corruption, one generation goes and another comes.

Againe, there is no new thing in them, that if a man studie to find out something to satisfie his minde, heshall soone come to a bottome, and nothing wil give him farisfaction; and therefore there is avanitie: for that which is reftleffe can never give us reft, that which is subject to corruption can never give us that happineffe which is immortall and eternall, in these things there is no newnelles The eye is not fatisfied with feeing, nor the care with

bearing.

If you goe from that, and looke upon other things that feeme to be leaft subject to vanity, as wisedome and knowledge : le istrue, these seeme to be least subject to vanity, and the Wifeman ac-knowledgeth it; for, faith he, Wifedome is better M m

Naturall chings,

Theyare reft leffe.

nothing BCW.

Morall things

There is a wearineffe in getting it.

Griefein uhmit.

3. It freeth not from milery.

Commendable actions, Ecclefi4.4.

Areenvied

zairio:

Great places than folly, as light is better than dar kenesse yet there is a vanity in that: for first, there is a wearinesse in getting it. Againe, there is a griefe in having, in using and enjoying it. for a wise manses much amisse, but that which is crooked he cannot make straight. To see evill under the Sunne, and not to be able to amend it, it doth but increase a manssorrow; and that is the wise mans miserie.

Againe, faith he, The same condition is to the mise as to the foolish, as the one dyes so dyes theother; as the one is subject to ficknesse, so is the other: as the one is subject to crosses, afflictions, and changes, so is the other: and therefore there is a

vanity in that.

Now for the perfection of workes, for the doing of those things that are indeede commendable, good, & prayse-worthy, is this also subject to
vanity? Yes, saith Solomon, Ecclesiast. 4.4. I looked
and beheld the travailes of men in the perfection of
workes, and I sinde also this to be the envie of
a man against his neighbour: That is, this vanitie
it hath muit, that a man shall not have praise and
love answerable to the perfection of his worke,
but he shall find the contrary, he shall have much
envie for it it shall cause the envie of a man against his neighbour.

Buttake places of great authority, wherein a man hath much opportunity to doe good, as Princes, Magistrates, and Rulers, This also is a manife: I have frememen ruling one over another, fayes the Wiseman, to their hurt, to the hurt of the Ruler and to the hurt of them that are ruled. So

tha

that all things under the Sunne, looke which way you will, they are subject to vanitie as these which here he names, for a man to make himselfe strong, for a man to get wisedome, and skill, and to be diligent in his busines, &cc. For let a man use the likeliest meanes to bring his enterprises to passe, yet saith Salomon, I have seen, that the battell is not to the strong, nor favour to men of knowledge, nor bread to the wise, nor riches to men of understanding: So that which way soever be turned himselfe, still there is a vanity. We will make some briefe use of it, and so come to the next point.

If there be so much vanity under the Sunne, that even the best things, (those that seeme to be most see from it) are subject to vanity, then

First let us consider hence; what a change since hath made in the world: The time was, when the Lord looked upon all things, and he saw, that they were all exceeding good: but now when the Lord looketh upon them, and the Wiseman looketh upon them with the same eye, they are all subject to vanity. And whence hath this proceeded, but because since hath blowne upon the Creatures, as it were, it hath blasted them, it hath taken away the vigour, the vertue, the beauty, the excellency of them? And if since hath made this change, then consider, that the more since there is, the more these things are subject to vanity.

this true! as in riches, a mainthar is finfull findle not have comfort from them, but wexalise of first Mm 2

Vie.1. To fee the change an

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hath made in the world,

Ffe.3. To fee the rit, he shall finde a vanity and emptinesse in them. And so for wisedome, learning knowledge, & skill, the more sinne, the more vanity is in them: Every man shall finde this in all the creatures under the Sunne.

Sin the eause of every curse

As on the other side, the more grace, the more substance you shall sinde in them, and the lesse vanity: for that which immediatly brings the vanity is the eurse, and sinne the immediate cause of every curse: I say the immediate cause of vanity is the curse of God. When God bids such a thing wither, when he bids it not prosper with such a man, when he bids it doe him no good, (as he bad the Fig. tree wither) that makes every thing vaine to a man, even the curse that lyes upon the creature, and sinne is the cause of every curse.

Againe that which gives a substance, that which gives a filling to the creature, that which causeth it to give downe milke that of comfort which is in it, is the bleffing of God upon it, when God shall say to such a creature, go and doe such a man good, it is the bleffing which doth it immediatly, but grace is the cause of the bleffing. Therefore let us looke on sinne, as the cause of all this vanity, and on grace as the cause of the contrary, let us lour to excell in the one, and to resist the other. So much for this sirst use.

Secondly, if there be such a vanity in all things under the Sunne, then surely he that hath brought this vanity upon them must needes be much more vaine. For what causeth this vanity that

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Vie.2. To fee the vanitic of man.

lyeth upon the whole face of the Creature? is it not man? It came not upon the Creature (as you know) for its owne fake, but by man . why then, furely man who hath beenethe cause of allthis vanity, must needs be himselfe much more vaine. Therefore if a man looke upon himselfe, let him confider this, that he shall never finde any happineffe within his owne compaffe or circle, If he will needs build himselfe upon his owne bottome he is fubicato vanity, and more than any other creature befides: Therefore let us learne to goe out of our felves and feeke it elfe-where.

Againe, if you feeke for any comfort from man, from friends, from great men, remember they are vaine, and more vaine than any other creature: as in P/al. 62.9. All men are vaine, and great men are lyers, if they be layd in the ballance, they are lighter then varitie: that is, in all the fonnes of menthere is vanitie, and the greater they are the more vanity is in them; not that they are in themselves more vaine, but because we expect more from great men, therefore to vs they are lighter then vanity, they are more vaine than all other Therefore let us neither feeke that in our selves, nor in other men : for they that cause the vanity upon the creatures, themselves must needs be much more subject to vanity.

Thirdly, if the creature be subject to vanitie, then confider what an evill choice we make, to lose heaven, to lose grace, to loose the opportunitie of growing rich in good workes, for any thing under the Sunne, either for riches, or vain-

> Mm 3 glory

Pfal.62.9. Why great men are more vaine than o. thers.

V/c.3. cvil choice to lofe. heaven to gaine the creature,

Luk.16,26

glorie and praise of men, for pleasure, or whatso. ever men reckon precious and pleafant to them under the Sunne. For if they be all vanitie, what a change doe we make ? doe we not give gold away for droffe ? as our Saviour expresseth Luk. 16. 26. Put the case a man had all the world, and lofe his foule, that is, if he neglect the things that belong to his falvation, and for the neglect of them shall have in recompence whatsoever the world can afford him, so that he wants nothing that the world hith, yet, faith he, What shall it profit him: that is, there is a vanitie in it, it will be altogether unprofitable to him. For to be vaine, and to beunprofitable, is allone. Consider then what a foolish change men make, when they drawsin on with Cart ropes, that is when they use their utmost ftrength to get these vaine things to them, with the loffe of better things: what a change doe they make, although they should get the whole world, feeing all would be unprofitable, that is, they should find nothing but vanity and emptinesse, and vexation of spirit in it.

Againe, if all things be subject to vanitie, learne wethen, first not to cover after earthly things, not to set our heart upon it, nor to defire it over much when we want it. And secondly, when we have it not to be confident, nor to trust too much to it, not to rejoyce in it too inordinately. For it is but vanitie, there is an emptinesse in it, it will deceive us as a broken reede. Thirdly, if God doe take from usany of these earthly things, as riches credit, health or friends, let us be concent to

part

Nerto defire them overmuch,

Not to trust them overmuch.

Not to grieve over much at the loffe of them. part with them. For even the best of them are vanitie, subject to emptinesse, such as will not performe that which they promise, such as will deceive us when we come to use them.

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Last of all, (because this is not the point I intend to stand upon) if all things under the Sunne be subject to vanity, (eventhose that seeme to be leaft subject unto it) then let us labour to have our hearts weaned from the world, and what foever is in the world, to make it our whole bufineffe to feare God and keepe his Commandements. You know that is the maine use that the wife man m. kes of this wholebooke: it is all but an explication of the particular vanities which he found under the Sunne, and the use that he mikes of it is this: Therfore, faith he, The whole dutie of man is to feare God, and keepe his Commandements: I beseech you marke that expression, for therein we are excreding apt' to deceive our felves: A manis content to doe something that tends to Gods worship, and to the salvation of his soule, but to make it his whole worke, to have all the water to runnein that channell, to have his mind altogetherintent uponit, he is not willing to doe fo. but he joynes other things with it, because there is a fecret leaning of the heart, and an unweaned lingering after some other vanitie. It is certaine, that when the heart is weared from all things un. der the Sunne, a man will make it then his whole businesse to feare God & keepe his Commandements but because the heart is false in this, it hath some thing else that it is set upon. Some men thinke Mm 4

V/e.5.
Labour to be weared from them and to feare God, and keepe his commanded ments.

Men contenttoferve Godin part, that wisedome and knowledge, increase of skill in fuch a particular Science, Trade and profession, that that is not subject to vanity, and so it may be his heart is set upon that; and this is enough to keepe a man from making it his whole dutie to feare God and keepe his Commandements.

Another man perhaps neglects this, but to gather in an estate, to strengthen himselfe that way to bottome himselfe well upon a good estate, this he thinkes is not subject to vanitie, as other things, and this therefore his heart is fet upon; though he fee vanitie in some other things, yet this his heart is fet upon: and this is enough to keepe him from making it his whole duty to feare God, and keepe his Commandements. And thus we might gothrough many instances. Let every man therefore learch his owne heart. (for when a man takes not this whole dutie, fome thing or other deceives, a vanitie that he yet feeth not.) 1 fay, the best things be subject to vanitie; if which way soever the Wiseman turneth himselfe, they were subject to vanitie, it is fit we should learne then to make it our whole dutie to fet all our thoughts and affections upon this, how we may grow in grace, how we may feare God a d keepe his Commandements.

Vfe.6. Of tryall. To see vanity in all earthly things. Laftly, a man may by this try himselse, whether he hath done it or no: For as Solomon, when he grew wise, after his repentance, he saw a vanity in all things under the Sun: so a man when his heart is once changed, he will see a vanitie in all things. If there be any thing wherein thou sees not a vanitie.

Of the vanity of earthly things.

vanicie, it is an argument thou art not yeta new creature, Paul faith, Now know we no man after the flesh : for who soever is in Christ, is anew creature : as if he should say, when any man is a new creature he looketh upon all things under the Sunne with another eye, he judgeth of them with another judgement, and therefore if thou finde it otherwife, if thou looke upon the world, or npon any thing in the world, as upon things that are precious, that is a figne that Satan hath bewitched You know it was one of the witcheries that he attempted upon our Saviour, Hee flewed bim all the world the Kingdomes and the glory of it and so he doth to every man more or lesse, hee shewes him something or other, and if a man doe not fee the emptinesse and vanitie of them, but fees a glory in them, he hath yeelded to Satan who hath bewitched him, and prevailed over him and therefore when you looke on every thing under the Sunne, riches, credit, wisedome skill, knowledge, if youlooke on all as on flowers, if you fee a vanity and an emptines in them, that is a figne you are now changed, that you are now turned to God by unfained repentance, that you fee a vanitie in allthings under the Sunne. So much for this point.

I returned and saw under the Sunne, saith he, thut the race is not to the swift, nor the battell to the strong nor yet bread to the wise, nor riches to men of understanding, nor yet favour to men of knowledge, but time and chance commeth to all.

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Doll.2.
Men of greatest abilities disappointed of their ends.

The next point that we are to observe in these words, is this; that

Men of the greatest abilities, men of the greatest sufficiencies, are often disappointed of their hopes, and ends. This is avanity under the Sunne, and not so onely, but men that are more weake, and insufficient, doe obtaine their ends and hopes. For you must understand it reciprocally, the battell is not alwayes to the strong, therefore it is sometimes to the weake; riches are not alwayes to men of understanding, therefore they are often to men that have no understanding.

The opening of this point will be best done in shewing the reasons and grounds of it, why it comes to passe that men of the greatest abilities have not alwayes successe answerable to that suf-

ficiency that is in them.

Reason. I. No man strong in his his own strength I Sam. 2.9.

And first, one cause of it is, because there is no creature, that is, or ever shall be strong in his owne strength: In his owne strength shall no man be frong, 1 Sami. 2.9. A creature in it felfe hath not fo much abilitie, although it be never fo well furnished, as to bring any enterprise to passe. There is more required than the simple strength of the creature, be it never so ftrong, because in every enterprise that are many wheeles, many things that must concurre to bring it to passe. Now acreature is not able to fee all the wheeles that are in every bufinesie, or if he doe see them, he is notable to turne every wheele, but this be longs to God. And therefore without his concurring with the creature, be the creature never fo

fo ftrong, he shall not be able to get the battle be he never so swift, he shall not be able to winne the race; be he never so great in skill and under-Randing, he shall not get favour, nor riches. This you may fee, 1 Sam. 2.3. where Hannah givesthis counselin her fong, Speake no more presumptuously neither let arrogancy come out of your month; for the Lordis a God of knowledge, by him enterprises are established: As if she had faid, if any man say he is able to bring an enterprise to passe, he speakes presumptuously, hetakes more to himselfe, than he is able to performe : The Lord is onely a God of knowledge, that is the reason of it; and therefore by him onely, and not by any mans ftrength, enterprises are established. The Lord is a God of knowledge: As if the had faid, men have not fo much knowledge and wisedome, as to looke through a bufineffe, to fee all the circumstances of it, to behold all the ingredients in it, all the wheeles that must concurre to bring it to patfe: The Lord onely is a God of knowledge, and therefore by him enterprises are established. this was that I faid, that the creatures insufficiency, was partly, because they are not able to see all: And partly againe it is, because though they doe fee all the wheeles that goe to make upan enterprife, vet they are not able to turne them: As you may fee Pfal. 33.16. The King is not faved by the multitude of an hofte, neither is a mighty man delivered by his great strength: A Horse is a vaine thing to fave a man, be shall not deliver any by his great frength. Though a man doc fee, and though he

1)Sam, 2.3.

The creature is ig.

It is weake Pfal.33.16

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he can fay, such a wheele is necessary, yet it is

not in his owne power to use it.

An hoste is a great meanes to get a battell, yet, faith he, be an hostenever so strong, that is not enough. But what if he have valiant men and fouldiers? Yetthat will not doe it, a mighty man is not delivered by his great strength. I, but what if he havehorses and chariots? &c. Letthe instrument be whatit will be, A horfe is a vaine helpe that is, except the Lord concurre with that hoft, and turne that great wheele, except he be with those valiant men, except he concurre with the strength of the horse and of the chariot, all this is not able to doe it. Therefore, I say, this is one reason, why the battell is not to the strong, nor riches to men of understanding, because the creature of himselfe is not able to do it, in its own strength, excluding Gods helpe, he is not able to bring an enterprise to passe. This likewise may be added to that, that

though the creature should have a strength, though a man should have all things ready, that he should be furnished with preparations of all sorts, so that nothing should be wanting to bring an enterprise to passe, yet at the very time, at the very instant, when thething is to be done, it is not in his power to make use of them, because at that very time, God often takes wisedome from the wise, and courage from them that are otherwise valiant, he takes from them their abilitie even at that time, hee takes off the charior wheeles, even

when they are driving of them; which plaine-

God can take away the use of the strength they have.

Amos 3,74

ly proveth, that the Creature of himselfe is not ableto doit : As we fee Ames 2.14 15,16. faith he. The flight fall perift from the fwift, and the frong fall not frengthen bis forces, neither shall the mighty fave bis life, be that bandleth the bon hall not fland, and he that is fwift of foot hall not deliver bimfelfe, neither shall be that riaesh the borfa deliver himselfe, and he of mighty courage among the frong men fhall fly away maked in that day : That is. Be they never lo ftrong, be they never fo fwift, sever fo full of courage, at the very time when they have occasion to nie it, the Lord will take away that swiftnesse, be will take away that conrage, he will take away that wisedome, and suggest it, it may be, to the adversary, and how then shall they prevaile? So that, though a man were never fo well prepared to bring an enterprise to passe, as when a man purpofeth in his heart, and hath laid all things ready, this will I speake, yet the answer of the month comes from God, what loever his preparations and purposes be. So in the actions and affaires of men, though he make his preparations never fo ftrong, yet at the very inftant God often takes courage from those that are most valiant, and suggesteth it to those that are most coward. ly; he takes away wifedome, when they have moft eccasion to use it, and gives it to the adversaries. that otherwise are more foolish then they. This is the first cause of it.

A fecond caufe is this; because there is a cer- Reafer. 3. tainetime and opportunity, that a man must take Men mife to bring an enterprise to passe; and though a man

Ecclef.8.5,

be hever fo firong, and never fo wife, yet he may miffe of those opportunities, and so he loseth the battell, helofeth the bringing to paffe of his en terptife. And this we fee's the reason hat is readred, Eeclef. 8.5.6. The beart of the mife is to know the time, and indgement, because to every purpose there is a time and a judgement therefore the mife. rie of man is great upon him: That is, to every action, and to every purpole, there is a certaine opportunity and be a man never fo well fired, yetif he misse of that opportunitie, he shall not bring his enterpriseto paffe Therefore faith he, the miferie of man is great upon him: for he neither knowes himselfe what that opportunitie is, neither can ny man tell him, as it is in verle 7. And becauseit is not within the power of man, it is not within his compaffeto find out thefe feafons and oppor tunities of every purpole and action; hence it is that though they be never fo well prepared, thought they have never fo much fufficiency, and abilitie to bring fuch an enterprise to passe, yet they misse of it, because they discerne not of the time.

Reason 3. From the changesappointed by God,

Thirdly, this comes to passe, because God hath appointed a certaine varietie and change of condition to the sonies of men; and there is no mans wisedome, riches, or strength, that is able to defend him from Gods appointment. I say, God hath appointed a certaine change of condition to all the sonnes of men, he hath appointed such crosses and afflictions, he hath appointed such times, Cast the boly Gbost speakes to passe over their heads?

and

and all the wifedome, and strength, that a man hath, is not able to turne God from his purpofe, it is not able to evacuate and to frustrate his decrees. but they shall come to passe. And that is the meaning of this in the text : (for I take this reafon out of the Text.) The translation is, But time and chance commeth to all. It were, I suppose, better translated, (and agrees with the originall,) For time and chance commeth to all. Now by time in the Text is meant that varietie of condition, that God hath appointed to every man under the Sunne, as David uleth the word, Pfal. 31. 15. My times are in thy hands: My times, that is, the varietie of conditions the changes of my life, the good and evill, the prospetitic and adversitie that befalls me, faith he, they are not in the hands of my enemies nor in my own hands, but they are in thy hands. I fay, there the word is foufed, and to we are rounderstandie in this place, for time comes to all faith he that is, when God hath appointed fuch changes to theflates of men, if riches, if firength, if wildome, diligence, or skill, wereable to turne the counfells of God an. other way, if it were able to anticipate them, or to divert them, then the battell might be to the frong, &c. but faith he, it is not fo; What God hath appointed, they cannot alter. You hall fee it in many examples.

Sanl was well established, but when God had appointed a change of his Kingdome, that it should go from him to David, you see he brought it to passe. Though he were as strong as a Lyon, as Lavid testifieth of him, though he had many

Pfal.31.15

Inftances

Reaf. 4.

chil.

childrento inherit the Crowne, though the peopleclave fast to him, (you do not finde that ever they rose up in rebellion against him) yet when God had appointed such a time to passe over him and his house, all that strength, all that sitnesse and preparation that was in him, and his family, to continue the Kingdome to his posterity, it could not turne aside Gods Counsell, but it came to passe.

Ely had a great family, there were many Priests of his line; yet when God had said he would cut off from Ely his whole tamily, and would turne the Priesthood to another, you see how he found out meanes to bring it to passe; how many Priests were kild in one day by Doeg in the time of Saul; And afterwards, when Abiathar, one of that posterity, was tooke by David, yet he was cast out by Solomon, through an accident that fell out in his ad-

herence to Adonijah.

Abab, the Lord had faid he would cut him of and his posteritie, though he had seventy sonnes, you might wonder how it should come to passe, that none of these sons should inherit the Crowne, and yet all were cut off, and not a man less, by the hand of Iehn. When God, I say, hath appointed variety of changes, times, and conditions to the sonnes of men, mans strength is not able to divert his Counsells and therefore the battellis not to the frong, &c.

The last reason is likewise here used, and chance comments to them all: That is, though a man be never so able, never so sufficient, never so well prepared

Reaf-4-From 10daine accidense, pared to bring an enterprise to passe, yet some accident may turne it some other way, an accident that he can neither foresee nor prevent: Therefore saith the hely Ghost, though he be never so wise, chance may happen to him, he can neither foresee all the accidents that come to passe, or if he should, he knowes not how to prevent them.

Abab, for ought we see, went well enough to the battell, Iebosaphat, and he; yet, saith the text a man drew a bow at adventure, &c. (which accident he could not foresee,) the man aymed no more sat Abab, nor understood it no more than the arrow that he shot, but it was a meere accident directed by God, that he could not foresee.

Haman thought he had made his preparation strong enough to bring his enterprise to passe, to overthrow the lenes; there came an accident between, the King could not sleepe, he calls for the booke of the Chronicles, and turnes to that place where Mordesai's discovery of a treason was recorded, and so Mordesai was advanced, &cc. This was a chance that befall him; although he were never so well fitted to bring his enterprise to passe yet this he could neither foresee, nor prevent. Many such instances we might give.

So you fee now the reason of this, that men of the greatest sufficiency and abilitie, men that have made their preparations most perfect, yet they doe not alwayes attaine to their hopes and ends. And contrariwise, men that are more weake and unable, which have not made such preparations, they obtaine their hopes and ends.

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Not to boaft of outward things. The Use we make of it, is:

First, let men learne from hence, not to boast of any outward strength, of any wisedome, in that their foundation is made strong under them, that they are well bottomed, that they are thus compassed about with friends, and estate, &c. For you see, though a man intends to get by all things, yet the event and successe comes not to passe accordingly, but oft they faile and disappoint him. Therefore let not men boast of them, be a man never so strong, never so wise, yet he may as soone falle as he that is weake, and most soolish.

2Chron.14 6,7,8.

See an example of it in Afa, 2 Chron. 14.6,7,8. You may see there how he built the Cities, he had made him ftrong Bulwarkes: There was not a King of Iudab that wee reade of, that had ftrengthened himfelfe more than he; he had five hundred and fourescore thousand valiant men. all wellarmed and appointed to beare the fhield and peare: (the text fets it downe very particularly, that we might fee Afa's fafetie, his strength, and his fecurity, if you looke upon the creature) yet, faith the Text, the Ethiopians came against him with ten hundred thousand men. Whence Igather this; That there is no man fo fafe and fo strong, but he is still subject to danger; and that partly by reason of the vanitie of the creature. For all the strength that a man hath, it is but the strength of the creature; and the creature is made of fuch brittle ingredients, that of it felfe it is ready to moulder away and faile. There is not

in the creature it felfe any stabilitie, they are but houses of clay, the best of the creatures; that is, they are made of mouldring mettall, they are readie to vanish of themselves, and if they were not, yetthere is fomething stronger. Let a man be never fo strong, (who is the best of all the creatures,) yet man is but as the graffe, and as the flower of the graffe. The graffe of it selfe ofttimes fades, though no fithe come neere it, but if it doe not fade of it selfe, yet it is cut downe: so there is none so ftrong, but there may be stronger. Afa was frong, but he met with one that was stronger than he, the Lubims and Ethiopians; and yet as strong as they were, they met with one that was stronger than they, because God did helpe him, and affift him : fothen let no man boaft of himfelfe.

If wisedome would keepe a man safe, Solomon had neverfallen as he did. If possessions would keepe a man fafe, Ieroboam and Abab had never beene ruined, as they were. If the favour of Princes could keepe a man fafe, Haman had not had that miserable end that he had. It courage, fortitude and yalour could keepe a man fife, loab and Abner hadcontinued fafe: but you know how they both fell. So that you fee nothing under the Sunneis able to keepe a man fafe. Therefore let not a man boast in any thing that he hath, be hee never so well appointed, let him have all the creatures agree together, to make a hedge about him, ver afflictions, croffes and troubles will finde somegap or other into that hedge, to breake in Nn2 upon

No safetie from outward things. Simile.

upon him. All things that he hath are fabjed to mutabilitie; Riches take themselves wings, and flie away: that is, though a man thinke they are fure, he cannot fee how he could eafily be difpoffeffed of them; yet, faith he, they are as a Hocke of birds, that fit in amans ground, he cannot promise himsese any certaintie of them, be. caufethey have wings, and will Ayaway, fuchare riches. And so credit, be a man never so innocent let him give no occasion at all, let him keepe himselfenever so blamelesse, and unspotted in the world, yet his credit is not in his owne keeping, Honor eft in potestate honorantis, &c. Honour is not in a mans own power. You know though Io. feph was very innocent, yet he was blamed; and fo David and Chrift. And as it is faid of honour, fo it may be of the rest, wealth, and friends and whatfoever a man hath; let no man boaft himfelfe because he is a strong man, because he is of understanding, because he is rich, because he is of ability in his busines, because he is a man of skill, for by thefethings he shall not obtaine his hopes and ends.

Nay, my Beloved, let me be bold to adde this, If a man begin to thinke himselfe safe for these, and to grow Consident upon them, and say thus, with himselfe and his own heart, well, now I am thus and thus rooted, I am now compassed about with these and these helpes, I see not now how I should be removed, let him know this, that God will so much the rather blow upon him, that he will so much the rather diffettle him, and take him off,

that

that he will so much the rather turne away his face

and be hall be troubled.

I fay, God will do it fo much the rather, partly, because that successeof things is his, and when a man will begin to challenge it to himselfe, God will begin then to looke to his owne right, and challenge his owne priviledge. You shall finde in 1 Sam. 17.47. David gives this reason, why he should prevaile against Goliah, it is not I, but the battell faith he, is the Lords : As if he should fay, if the battaile were mine, or thine, it may be, Goliab, thou mightest prevaile against me, it may be thou mightest overcome me, but the battaile is the Lords. So we may fay in this case: The event and successe of things, the good and evill that comes to a man, upon that preparation and endevour that he makes, it is the Lords, and not a man challengeth it to himselfe, and boassof it, and thinkes I will doe this, the Lord will not doe ir, the battaile is his: and as it is faid of the battaile, so all things else are his, and therefore he will not dispose them according to mans preparation, but disposeth of them according to his own purpole-

Again, God will doe it the rather, that he might thew forth his own power, and discover the creatures weaknesse, especially when a creature shall pride it selfe in any of these outward things, as Afabel did in his swiftnesse, it was the cause of his overthrow, and indeed God ufually takes men in fuch things, when they begin to boaft, I shall now

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have

lightsto croffe men in carnall confidence

To maincaine his own right.

1 Sam, 17.

To ficw his power. Thethings men boaft of art oft the cause of their ruine have the battell, because I am strong. Thesethings, Isay, are commonly their ruine. The policie of Ashitophel, the haire of Absolom, and so many a mans wealth, many a mans wit, that thing wherein their strength lyes, wherein they boast themselves, God causethto be the meanes of their ruine: he takes them in these things, that he might discover his owne power, and the vanity and weaknessed the Creature.

To shew his providence.

Againe, the Lord doth it so much the rather, when men grow in confidence of their owne strength, that he might manifest his owne providence; and therefore he puts in many accidents, which turne things another way. It is true, when mengoe well prepared to the battell, and doe overcome, there is a providence of God in that, as well as when they get the battell by some chance or accident; but by reason of the infirmitie of man, by reason of the injudiciousnesse that he is subject unto, they doe not so much acknowledge this providence in an ordinary course, as they doe in accedentall things, that are done by occasion, by sudaine intercurrent causes, that we are notable to foresee. Therefore, I say, Goddelights to doe it fo much the rather, when men are prepared and fay with themselves; What should hinder: what should keepe me from bringing fuch an enterprise to passe? God therefore puts in some accident, and turnes it another way, that his providence might be seene and acknowledged. Therefore let none boast themselves, that this and this will I doe, because, I am strong;

for God will turne all a contrary way. So much for the first use.

Secondly, as men are not to boast themselves, when they are ftrong; fo likewise if the battell be not alwayes to the ftrong, but at fometimes also to the weake, let no man be discouraged because he is weake, because he is unprepared, because he is not fo well furnished to bring such an enterprife to passe. For asthere are certaine times that God will have to passe over men for their evill, (that be a man never fo strong, as he hath appointed his change and condition, fo it shall come to paffe) fo also there is a certaine time that God hath appointed for other mens good and advancement: when a manis weakeand low, his weakneffe and folly, and inability, shall no more frustrate, turne aside, and prevent his advancement, when God will bring it upon him, than the strength or wisedome of the other shall turne away God; decree, and prevent the counsell of God against him.

Besides, when a man is weake, God puts in an accident, that he may have the praise of his providence, that men may say he hath done it, whereas if things went in ordinary course, they might a

fcribeittothe second causes.

Againe, the Lord rather delights to doe it, even when men are weake, because therein his glory is most seene, he delights to manifest bis

power in our weakenesse. And therefore Paul, when he saw this, he saith, he will rejoyce in his infirmities: That is, he thought his infirmities would be

Vsc.2. Not to be discouraged in want of preparation.

Because weaknesse cannoe frustrate Gods purpose.

Gods hand is then most seene

God hath moreglory in that case

Nn 4

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a very great advantage to him, partly, because they would keepe him humble, that is one reason. And partly, because he thought that God would the rather put forth his power, because he was weake, that he should the rather have Gods power to uphold him. Therefore, I say, let not men be discouraged for their weakenesse, be the adversaries never fo ftrong, and their resolutions never so fixed, yet they shall not prevaile, if God have purposed otherwise.

God defeates mans pur. pole.

You see how peremptory lezabels speech was God do so and so, &c. if I make not Eliah as one of the Prophets of Baal by to morrow this time : yet you fee he was fafe notwith anding this.

Thusit was also when the Iewes had vowed with themselves the death of Paul, he was in great danger, there was forty to one, and their refolution was fo strong, as it could not be altered; yet God kept him fafe, he prevailed, and they were difappointed.

So Elisha, when the King thought to have taken off his head, though he had the power of a King, and his purpose was firme, that it should come to paffe to a full height, there was no doubt made of

it, yet God kept him fafe.

Therefore let us be incouraged on the other fide that are weake, God is able to hide us, he is able to strengthen us, to give us advantage and fuccesse, when we are unable to helpe our selves: for as it is true, that the battaile is not alwaies to the frong, nor favour to the wife, &c. Soit is true on

the other fide, that many times when men are not firong, when men are not wife, when they mannage not their businesse with that prudence, warinesse, and circumspection that they should doe, yet oftentimes they have successe, when the other wantit.

(***)

FIX IS.





FOVRTH SERMON.

ECCLESIASTES 9.11,12.

I returned and saw under the Sunne, that the race is not to the swift, nor the battell to the strong, &c.

Ou know where wee left, wee proceede to that which remaines.

In the third place, If men of the greatest sufficiencie and abilitie may often be disappointed, that the battell is not alwayes to the strong, nor the race

battell is not alwayes to the strong, nor the race to the swift: This should teach us then not to be listed up, but to be thankefull in our best successe, and on the contrary, not to be overmuch dejected, but to beare it patiently, when things speede ill. It any man have good successe in any businesse and enterprise, he is not to attribute it to his owne strength, to his owne wisedome, since that, as you see, so often failes.

The

Vfe.3. Not to be over joyfull or forrowfull for good or ill fuccesse.

The creature hath not power enough of it felfe to bring an enterprise to passe, it can neither see all the wheeles that tend to make up an enterprife, or though it fee them it is not able to turne them all. And therefore, if it be done, it is the Lord that doth it, and the praise is onely to be given to him.

This is a necessary point. It is usuall with us goodsucto be very earnest with God, when a busines is to bedone; but wee forget to praise him afterwards. And whence proceeds this, but from a fecret atribution of what is done to our own wit, to our own strength, to our own policy to other occasions? Whereas if it were acknowledged, we should be ready to give him the praise of all that we doe.

David was a wife man, yet you shall finde I Sam. 18, he did not therefore carry himselfe | Sam. 18, wisely in all his affaires, becausehe had an habituall gift of wifedome, but faith the text, Besanfe the Lord was with him. The Lord was with him to guide him in every action, to direct him what to doe upon every particular occasion; and thence it was, that he carried himselfe wisely in all his affaires.

Cyrus was a valiant man, and a potent, yet the Scripture attributes it not to his Arength, that he prevailed as he did, but faith, that he was Gods Shepheard, he was his instrument, it was God that used him, it was God that wrought this worke for him,

Nebuchadnezzer was a mighty potent Prince, and

The Lord must be acknowledged in ceffe. Why we are more forward in prayer, than in praife.

and prevailed which way soever he turned himselfe, yet God tells him, it was he that gave him dominion and victory wheresoever he went.

The Lord must be acknowledged in; evill successe.

And as it is true on this hand, so it is likewise on the other, when a man hath illsuccesse in any bufines, let him not say, it was because he did not mannage it wifely, because he had such an enemy to oppose him, or because such an accident fell out to croffe him; no, that is not the cause: The reason is here rendred; For time and chance hap. pens to every man: That is, if there be any fuch accident, if there be any crosse event falls out to hinder him in his enterprise at that time, it is in Gods disposing, it is God that hath done it. And therefore you see in the evill events that have upon any occasion befallen the Church, if you observe the phrase of Scripture, it is not attributed to them, but to God. When the spirit of Puland Tig-la-pellezer, were firred up against the people of Ifrael, faith the Text, I Chro. 5. The Lord ftir red them up against the people; it was not they that did it, but it was the Lord that flirred them up.

Chron.5

So likewise he poured foorth his wrath by the hand of Shishak: And as David expressent it in his owne case, God bath bidden Shimei curse David. So it is in many other places. Therefore let not men sit downe discouraged, vexing themselves, and eating up their hearts with griete. Let not men say, Is such an accident had not beene I had prevailed: for it is this time and chance that turnes the event of businesses, which is from the Lord, and not from man, therefore labour to be thank-

full

full to him in the best successe, and not to facrifice to your owne wits, or to give him thankes in a formall manner, but heartily to acknowledge him: And likewise to be patient in all the crosses and troubles that befall us. So much for this third ufe.

Fourthly, and laftly, if men of the greatest a bilities be fo often disappointed, that the battell is not to the frong nor the race to the fwift &c. Then learne we hence, not to make fleft our arme, not to trust in any strength of our owne, in any wisdome of our owne, or other men; for if this would doe it, if the strength of any man, if the policie of any man were able to bring any enterprise to passe, it would alwayes doe it : If it were the swiftneffe of him that runs, that could get the tace, if it were the strength of him that fighteth, that could obtaine the battell; I fay it would alwayes doe it. And therefore feeing it falls not out fo, but the events are turned a contrary way, that is a figne it is not in them, but in something elfe. Therefore I fay, take wee heede of making flesh our arme, of faying thus with our felves, because we have these preparations, because we have these meanes therefore our worke shall succeed, for that is not fo. For we fee often in experience, when a man comesto a businesse with much considence, out of a reflection upon his owneability to do it, for the most part it succeds ill: As on the other fide, when a man comes with feare and diffidence in himfeltes for the most part he prospereth best. And you have a rule forit, lere. 17.5. Curfed is he

V/0.4. Notto make fleth our arme.

Selfe con. fidence makes things Incceedill Icr, 17.5.

that makes flesh his arme, Curfed is be, that is to lay. God hith ingaged himfelfe, when a man will make flesh his arme, to blow upon his enterprises, and to

causethem to wither.

Againe, Bleffed is he that trufts in the Lord : thatis, God is tyed by his promifeto give successe in such a case. Thereforethat use we should make of it not to truft to our owne ftrength, to our owne wisedome, nor to other mens. For what isit, when we have other men that are strong, and wife, and potent to rest upon? Are they able to bring it to passe? You shall finde that expression, Pfal. 31. a place that I touched in the morning upon another occasion; David tels us there, that great men sate and spake against him, and consulted together to take away his life; but faith he, my times are inthy hands : Asifhe should fay, my times, and the disposing of all my affaires, good and evill successe to me, they are not in their hands, be they never fo potent, they are not in the hands of Saul, they are not in the hands of Doeg, they are not in the hands of all mine enemies, but Lord, my times are in thy bands. So then, if we could learne this leffon aright, we should not be discouraged, when the most potent men are setagainst us, nor be much incouraged when they are for us. That in 1/4.51.12. is excellent for this purpole; Who art thou, faith he, that fearest mortall man, whose breath is in his nostrils, and who shall be made as the graffe; That is, if fuch a man be never fo potent, yet, faith he, confider his breath is in his nostrills, and he shall be made as the graffe: that

Pfal.31. Men have northe dilpoling of times and affaires, but God.

[fa.51,12,

that is, in truth he is of no power. But the reason now why men doe feare, why men are discouraged in fuch cases, you shall finde in the verse following: Who art thou, faith he, that doeft this, and forgetteft the Lordthy Maker, who made beaven and earth, who frescheth forth the beavens, and laid the foundations of the earth? You never finde a man that feares a great man, a potent man, but the true ground of it is, because be forgets the Lord bis Ma. ker: if he did remember the mighty God, he that stretcheth forth the heavens, and that layes the foundations of the earth, man would appeare a mortall man. You may take it for a certainegenerall rule, a mans heart is never possessed with feare upon fuch an occasion, but when he forgets God, the great God; he would never else feare a great man. On the other fide he would never be confident in fuch occasion, but when he remembers not the Lord. Therefore learne we neither to fearethem, when they are against us, nor to trust them when they are for us.

We usually pitty the case of Merchants, for, say we, their goods hang on ropes, they depend upon uncertaine windes, but certainely he that trusts in a man, is in a worse condition; for he rests upon the affections of a man, that are more uncertaine than the wind. What so brittle, and so inconstant? We see that for the most part they are carried to doe us good or evill with by respects, with something touching themselves, they are turned to and fro, as the Weather-cocks and Mills are, that when the winde ceaseth, and when the

Forgetfulneffe of the Lord makes us feare men,

The afsections of manuncertaine.

Simile

waters

often disappointed.

Instances.
Of the inconstancy
of mens
affections.

waters faile, stand still sthey are driven to doe for us fo long as such respects lead them, and no longer. And therefore to truft in men, it is not the fa. felt, it is not the wifelt way. See this in some few examples. David how inconstant did he finde the people, and apt to rebell again ft him? and so Mo. fes: yea David himfelfe, though he was an holy man, yet howinconstant was he, inconstant to Mephibosheth, one that was innocent, one that had never done him any wrong, one that had never given him occasion? How inconstant was he to 1046, when he had prevailed in the battell against Absolom: How quickly was he out of grace and place, when he had faved Davids life, and recovered the Kingdome, and Amasab, that was but a reconciled enemie, put into his roome? These & many such like examples you shall find. Abner, how inconstant was he to Ifbboshes be even for a word spoken against him, and a word that he gave him occasion enough to speake, a word that he needed not have beene so much offended at he falls off from him for it : and this is to truft in man, I say, either in a mans owne wisedome or strength, or in any other mans. This place shewes whar a great folly it is. The battell is not to the frong: That is let a man be never fo well compaffed about with strength, and wisedome of men, let him put himselfe and his friends into the number yet he is not fafe; but let him trust in God, and he is fate in midft of dangers. Samplen and Ilbboforth, when they were in the midft of their friends, when they were a fleepe, they were circumvented. David

A man is not fafe a-mong friends without God, and trufting in God he is fafe in dangers.

the midst of his enemies when he was a sleepe in the midst of his enemies when there was an hoast pitched against him, yet, saith he, I laid mee downe and slept: Why? Because the Lord sustained me. So that both for our safetie when we are in danger, and likewise to have our workes wrought for us, to trust in God, and not to trust either in our owne wisedome or in the wisedome or strength of man, that we shall finde constantly to be the best way.

When David abstained from going up to battrell against Nabal, when he tooke counsell of his wife, and when he abstained from putting violent hands upon Saul, you fee how God wrought it for him he gave him Nabals wife, he gaue him Sauls wives, and his honfes, and his Kingdome into his bands: this he got by trufting him. But when men will take their owne wayes, when they will goe about enterprifes with their owne wisedome, In his owne wifedome and frength halno man bee frong God bath faid it, and he will make it good upon all occasions The conclusion therefore is, if the battell be not to the strong, northerace to the swift, &co. If men of the greatest abilitie are often disappointed of their hopes and ends, then wee should not make fielh our arme, but truft in Cod, both for fafetie in danger, and to bring our enterprises to passe, And so much forthis point. We now proceed, a called war has

Neither doth man know his time.

This is added, partly as a fecond vanitie which Solomon fan under the Sanne, and partly as a reafon of the former: For, fairth he, though men bee frong, and wife, yet there is a certaine feafonto doe

O o things,

God works our works when wee trust him. things that they may miltake, which caufeth the m to faile: For man knowes not his time : and from hence he drawes his Confequence, because men know not their times, Therefore they are swared in an evill time, because hey know not the good time when good actions should be done, therefore evill times come upon them fuddenly, that is, they take them unawares : and this he illustrates by two fimilitudes ; They come upon them, faith hee, as an evill net comes upon filbes, and as the fnare upon the fowles, So that in thesethree propositions, you shall have the full meaning of thele words : and thefe therefore we will handle diftinally.

First, there is a time allotted to every purpose,

and to every busines.

Secondly, that it is very hard to finde out that

time.

And thirdly, because men cannot finde this time but miliakeit, therefore evill times come upon them suddenly; that is, crosses, affictions and de-Aruaion comes upon them fuddenly, even as the mare upon the fowle, and ast be net upon the fiftes. And that this is the meaning of this place and that thele three points are included init, you may fee beft by companing it with another of the like fenfe, Eccle. 8. 4.5,6,7. Where the word of the King is there is power, and who hall fay to bim, what doest thou! That is, it is a dangeronsthing to admonish Princes : who shall fay to a Prince, what doct thou, faith the Wifeman There is a rime wherein we may admonish Pricces fafely, although they becexceeding powerfull. although they have it in their owne power to take a-

Ecelef.8.4 5.6,7. way the /pirit, oc. as he laith afterwards, yet there is a

But how shall a man know that time ?

Saith be, Heestat keeps the Commandement, Shall know no evillthing, and the heart of the wife shall know the time and the judgement : That is, he shall know when to give a leafonable admonition to a Prince. or to a great man : For, faith he, to every purpoje there is a time, and a judgement; That is, there is a time and a diferetion, (that is the meaning of the word in the originall) when any action is to bee done, there is a certaine exact time : If you goe before it, or it you come after it, there is much danger in it; if you hit upon the just time, you are like to be fuccessefull in it, for to every purpose there is a time & a judgement, Because the misery of man is great upon him : That is, it is the Lords pleasure to appoint such acertaine time to every purpole, andto every action that he might discover to men that vanity to which they are subject, and likewisethat he might inflict his judgements upon them. Themilery of manisgreat upon him, because every purpose hath a time.

But how shall this be proved ?

He proues it by this: for, faith he, Hee knowes not what shall be: for who can tell him what shall be: As if hee should say, If a man did know this time he were safe enough, hee were free enough from misery; but since he neither knowes it himself, nor is there any that can tell him, therefore the misery of man is great upon him. Thus you see that in both these places those three points are inclu-

Anfw.

Answ. Quest.

570 There is a fet time for every action.

Propof. 1.
There is a time allotted to every action.
Ecclef. 3.

ded,& these I will run over, and so make use of them. First, There is a certaine time that Godhash allotted to every purpose and to every businesse; If you take that time, you may succede in it, if you misse it, it is exceeding dangerous. As you shall see Eccles. 3. To all things there is an appointed time, to every purpose under heaven: There is a time to be born and a time to die, a time to plant, and a time to plack up, a time to slay, and a time to beale, See. A time to neep, and time to langh. All these particulars, mentioned by Solomon, may be divided into these 3. rankes; for all natural actions, as well as those that are voluntary, and doneby consultation, there is a time that God hathset.

To all naturall actions.

Againe, for all lighter actions, as well as for actions of moment there is a time.

For leffe

Againe, for all private actions, as well as for those that are publike, there is a time; that is, not a time which man in prudence, will chuse out, but a time which God hath appointed, atime which God hath fet downe : If a man hit upon that time which God hath allotted, he shall succeed in it, otherwise he failes. So y ou fee, Alls 17.26. Hee hash made of one blond all mankind to dwell upon the face of the earth, and bath assigned the times that were ordained before, and the bounds of their habitations : That is to fay, the times of every man, the times for every mans flare and codition, the times for the several changes to which every man, every Common wealth, and every Citie is subject, these times Godhath affigned ; hee hath ordained them before, and they are as bounds that cannot be paffed, The like you fee, lob 14.5.6

For private actions.
Acts 17.26

The changes of men Cities and Commonwealths, appointed by God. Iob 14.5.6.

Are not his dayes determined, and the number of his moneths wish thee? thou haft appointed his bounds that be cannot passe : (Marke it:) As if he should say ; there is not a man comes into the world, but God hath appointed him certaine boundes, he cannot paffe the number of his moneths : That even as aman deales with an hireling (for that fimilitude he useth presently after in the next verse, he agrees with him for such a time; Solong you shal work and no longer : So, faith hee, God hath appointed every man fo many moneths, fo many years hee must doe him service, someten yeares, some twenty yeares, some forty yeares: As you see it is said of David Act. 12.35. When hee had ferved his time by the counsell of God. As if he he should say, There is an appointed time that David had to doe him fervice in, hee did him fervice as a King. And foin the fame Chapter it is faid, John Baptift when hee bad finished his com fe, &c. That is, there was a certain race thathe was to run, he could not come short of it nor he could not goe beyond it. So that both to the actions of men, to every purpole, to every action & bufineffe that is done in the life of a man, there is a certaine time appointed, there is a certaine time that Ged hath allotted, and as a man observes this time, fo it is better or worfe with him.

But before I come to the second, let me shew you the reasons in a word, why God hath appointed these times, God hath set these times: That is, God hath appointed such times for businesses, for every purpose; partly, because they cannot bee done in another time: & therefore it is said to bee an allotted time.

Ade13,35

Reason 1.
Things
cannot be
done in another time

003

If

372 | There is a fet time for every action.

If you take another time, you may labour and labour in vaine : As you fee Eccle. 3.9 after hee had faid, There is a time for every purpofe he addes this, And what profit bath he that workes of the thing wherin bee travailes? As if he should fay, if a man misse of these times, what profit is there of his work, though he travaile never fo diligently in it, if hee miffehis time, if he pitch not right upon his time, God works not with him, there is no concourse with him: fo he labors in vaine.

Reaf. 2. Things are beautifull in their time.

Secondly, there is an allotted time, because God in his providence, in all his workes, he doth what he doth in measure, in number, he weighes, every thing and makes it beautifull : now every thing is beautifull in its feason; out of its season, it is not beautifull. And that is another reason that hee tikewischererenders, verse II. He kath madeevery thing beautifull in his time : thereforethere is a time alonedto every action, and to every purpose becanse if it misse of this time, it is not beautifull there is a deformity, there is an obliquity in it, the beauty, the preciousnes, & the comelines of it is loft.

Reafon.3. Itis Gods prerogative te appoint the time, A&3 1.7.

Thirdly, God bath appointed a certaine time he hath allotted a time to every action out of his owne royall prerogative, he will not have men to know the times; but the times must bee of his allotting, hee hath appointed a time to every thing, wherein his great Soveraignity over the creatures, and over all things appeares : and therefore you shall see, Alls 1.7. It is not for you, faith he, to know the times and feafons neither to know them, nor appoint them for, faith he, those the Lord keepes in his owne power! Power: and therefore it is hee that hath allotted a time to every thing. It is hee also that concealeth and hideth them from the sonnes of men. And this is the first point; That to every action there is a time appointed.

Secondly, to finde out this time is exceeding hard, because it is not in the power of any man to know it, except God guide him to see it, there are not principles in man, there is not in him sufficiency of wiledome, to find out the sitnesse of time except God guide him to pitch upon that time.

Now if the Lord were pleased to reveale to men their severall times, a loted to action, it were an easie thing to find it out: but he hath kept them to

him felfe, and that for thefetwo Caufes.

One is, That men might watch for if men knew the times, they would be loofe, and neglect till the time came: Therfore fair hhe, feeing thou knowest not the time when he will come, whether at night, or at what time of the night, whether at the dawning, or at the Cocke-crowing, whether at the first warch, or at the second, therefore watch: As if he should say, if men knew the time certainely, they would seepe till that time, and then they would be awake; but God will have men watch.

Secondly, God hathappointed these times, and reserved them to himselfe, that men might learne to keepea continuall dependanceupon him; for, if thetimes were in our owne hands, we might mannage our businesse with our owne strength? but when they are in Gods hands; Weeknow not what to morrow will bring forth: Therefore James saith, 5 sy

Propof. 2.
It is hard to find out the time,

The Lord keepeth times fecrereo him felfe,

Toteach us watchfulncile.

Reaf. 2.
That men may learne to feare the Lord, and depend upon him.

004

met,

574 The missing of time bringeth misery.

Iames 4.

not, I will doe such a thing I will goe to such a place, and stay there a yeare, and bny and sell: for, saith he, it is not in your hands, your life is not in your own hands to effect this businesse: if you doe live, it is not in your hands and therefore you ought to say, if the Lord will. And therefore to keepemen in this dependency upon han, God hath reserved these times unto himselse.

Propos.3.
Because men misse the time they fall into misery

The third, and last proposition is, That because men miffe of these times, therefore their miserie is great upon them partly, because they doe not effect the thing they goabove, when they miffe of their time, for the Lord works not with them, when they hit upon a wrong tim e: partly also because they failing in their dutie, not taking the good time that God hash appointed hee in his most just judgement fends upon them evill times, that fuddenly come upon them, even as a snare upon the bird. As you see when birds are feeding quietly, and fearing nothing, then an evil frare comes and takes them : Soit is with men when they have miffed their times, when they thinke they are fafest, when they speake peace to themselves, when they thinke that danger is farcheft off, then evill times come suddenly upon them. This you shall see best in examples.

Infrances.
Ofmissing
the right
time.
Gebezi,

Gehezi, when hee tooke a gift of Naoman ? The Prophet his Master reproues him in these words; Gebezi, saith he, Is this a time to receive gifts? As if he should say; To take a gift in it selfe is not amisse but this is not a time for it; for Naaman was but a stranger, Againe, hee was but a beginner in beleeving in the true God, and therefore to take a gift

of

of him, that was not a time, It was the manner, (you know) to bring gifts to the old Prophets, not for reward of their Prophelies, but for the maintenance of their estate: fo Sand brought to Samuel a gift : and therefore in some cases it might baue bin seasonable. But, faith he, is this a timeto take a gift of fuch a man, upon fuch an occasion, at fuch a feafon ? And what mifery came upon Gebezi for missing his time ? Saith his Ma-Rer, The leprofic of Naaman the Affgrian fhal cleane un-

to thee, that milery came vpon him.

So you shall fee Haggai I. The people did a lawfull action, but they mussed of the time; Thus faith the Lord of Hofts, This people fay, the time is not get when the Lords house frontd bee built : Then came the word of the Lordby the ministery of the Fraphet Hag. gai, faying, Is it a time for your felnes to dwell in feel d houses, and this house lie waste? Therefore now faith the Lord of Hofts, you have fowne much but you have brought in little, you eate, but you bave not enough, you drinke, but you are not filled : you cloarb you but you are notwarmed; and he that earneth wages , he puts it into a broken baege. It was a lawfull thing for themto build. houses to dwellin, and enjoy; but, faith heals this! a time to dwell in your feeled boufes? As if hee should fay, You missed of the time, And what then ? You fee therefore their mifery was great on them: You have fowne much, but you have brought in little, de.

Leeb, It was lawfull for him to have fought the leeb, bleffing, but because hee missed of the time, you fee his mifery was great and serrible

The missing of time bringesh misery.

upon him; How many fore yeares of travell had he under his uncle Laban? And this was because hee missed of his time.

On the other fide, David that did hit upon his time, God promifed him a Kingdome, and he stayed his time, you see he had it with good successe, hee had it in such a manner, as was fit for him; for hee

stayed his time.

Rehoboams

Rehoboam is another example, when he confulted with the old men ! They told him that if hee would serve the people at that time, they should bee his servants for ever : but hee followed the counsell of the young men, and you fee what fell our upon this, the missing of his time; for that was the counfell that the old men gave him, if thou wilt ferue them at this time, &c. As it they had faid. Rehoboam, thou thinkest it will bee disadvantage to thee, if thou let the raines loofe upon them, and not restraine and curbe them in the beginning, but thou missest of thy time: There is a time for meeknesse, and atime for roughnesse, there is a time for clemencie, there is a time againe for feverity : but this is not a time for Rehoboam to use severity in the beginning of his Reigne: Therefore you fee his mijery was great upon bim, he loft ten Tribes by this meanes.

Ifraslites.

So likewise; the people of Israel, when they sought a King for themselves, it was lawfull for them to seeke a King, for God had appointed from all eternity David to be their King, and if Saul had not been their King, David had beene King at the same season that hee was: but their error was in the time, they would have a King, when Samuel raigned

The missing of time bringest misery.

raigned over them, when God was pleased to judge them by the hand of the Prophets more immediately, than by the hand of the King: for hee saith, that himself ruled over the m: and therefore God tells them, because they would needes have a King now because they would anticipate (they would have a King before God had appointed them a King) therfore this curse shall goe with their King, he, saith hee, shall doe thus and thus to you, Hee shall take your sonnes and put them nate his Chariots, hee shall take your daughters, and make them Apothecaries, hee he shall take your Vineyards, and your Olivetrees. Thus your King shall doe to you, because you have missed your time, your missery shall be great upon you.

The like you shall see in the Children of Israel. Num. 14. the people might lawfully fight against the Canaanites, you know, they were brought forth for that purpose; yet bdcause they missed of their time, they would coit at that time when they were not appointed, Mofestells them, ifthey would needesgo up, the flould fall before their enemies, and accordingly it fell out for for they miffed of their time. I need not to run through more examples, tofiah and David, if you lay thefe two examples together, you shall finde David went not out to warre when he should, and the other went when he should not, and so missed of their times, and you fee what mifery it brought upon them: upon Da. vidit brought the greatest miseryof all other, which was the giving of him up to fuch finnes as that of murther and adultery, that brought all the evill that heluffered afterwards. And lofiab, it cost him

Nam.Tai

Iosiah.

Note.

his

nis life: for he went out unscasonably mistaking the time which God had ordained for such an enterprise. So you seenow there is a time alloted to every purpose, to every businesse. And it is hard to know it, for God keeps it to himselfe, hee reveales it when it pleaseth him, he pitcheth one man by his providence by the secret guidance of his Spirit vpon a right time, when another missethic, I meane not that it is alwaies done in mercy, but in the ordinary disposition of time, to them that know him not; for when a man pitcheth upon the time, it is he that guides him. Thirdly, Because men misse of their time, the misery is great upon them, that is, some evil times come upon them suddenly like a snare.

Not onely to looke to ontward actions but to the time of them.

Actions not done in their time have a deformity in them.

Now briefly, theuse wee should make of it is this, That weebe carefull not onely to do the aaions that belong to our Callings, cither ourge. nerall Calling, as we are Christians, or our particular calling, in our ordinary busines, it is not enough to doe them, but to looke narrowly to the ime. It is a ruleamong Divines, that an action is not good, except it have all circumftances good. An action may bee evill upon missing any one, therefore the time is an ingredient into the good. neffe of the action, werethe action never fo good if the time be missed, it makes the action evill, when we doci out of its feafon, when we doci not in his time. As it is faid of words, when they are in Ceason they are beautifull : So it is true of every action, when it is done in i s owne feafon, it is beautifull, if it be not, there is somedeformity is ir, fome obliquity, and by confequent fome finfu nelle finfulnesse, if it be a mortal action, or somewhat that brings evill after it, if it becan action of another nature, Now the actions wherein wee are to looke sonarrowly to our times, are of three sorts.

Some are the actions that God hath commanded us to do: Wherein, it is not enough for us to doe the works, but we must oferue the times. To admonish is a good action, and it is commanded us, but to do it in an unseasonable time, either unseasonably to him that admonisherh, or to him that is admonished, it spoiles the action. To bee thankfull for mercies, and to pay our vowes, it is a good action ; but yet if the time be miffed and we give not thankes in due feafon, if you pay not your vowes, but deferre them, he that deferres his vow, though the action be good in it felfe, yet if the time be miffed, he provokes God to anger, and finues against him. It is a lawfull thing for us to doe the works of our Calling, and to doe them diligently; yet if wee do them vnfeafonably, and incroach vpon the time allotted to prayer, wherein we ought to renew our repentance, and to let our hearts firaight and right before God, now it is not done in feafon, it difpleaseth God, it is an action done out of itstime. To mourne and rejoyce, are both good actions, but if they bee done out of their feafon, they are both exceeding evill and finfull : we fee how carefully Nehemiah tels them, they should not have mourned; for(faith he) this is a time of rejoycing. for this time to reioyce, (it is your ftrength) for the iey of the Lordis your frength, therefore now, weepe not.

Watch our times in the things God commandeth as, Admonition.

Thankful-

587.90,800

× 23212

Vowes,

Works of our calling.

Mourning and reisycing, Ifai.12. 12.

not, mourne not, but reioyce. Againe, at another time to reioyce, is a great finne, as then to reioyce as we fee, If a. 22. 13. 13. When the Lord calls to mourning, if now you give your felues to killing of sheepe and slaying of oxen, &c. your finne shall not be purged from you till you die. I need not give you instances, in this case these are one fort of actions. All the duties of our calling must be done in season.

Watch opportunities in afflicions that concerne others.

By speakeing for them,

By releeting of anthem.

The second sort of actions, that we are to obferve this time in they are fuch as belong to others, that tend to the good of others, the good of the Church, the good of the Common-wealth, the good of particular men : There is a time when (it may be) a mans voyce, or fuffrage would have turned the scale of a bufinesse, that concerned much the common-wealth, or the fociety where he lives but when that oppurtunity is past, it can be recalled no more. There is a time when a mans speaking may doe much good, and his filence is finful, and doth much hurt, by the loffe it brings, Such times and feafons are to be observed, such opportunities there be. There is an opportunity of preventing a mischeife to a Common-wealth, or to a Kingdome, when wee negled that opprotunity, it caufeth the mifery of man to be great upon him, as we heard before. So for particular Cases: There is a time and a season, and an opportunity of comforting the bowels of the Saints, of relieving, and entertaining of Arangers, of doing good to parents, of educating and bringing to God children and fervants, fuch, as are committed to our charge: This is but a fhort time time and opportunity, which when it is past, can be recalled no more. The missing of these times, and opportunities, is that which caufeth the mifery of man to be great upon him. You know, at the day of judgement, because men did not, such and such actions, because they lost their opportunity, they did not vifit the prisoners, they did not cloath the naked, nor feed the hungry, therefore this erernall mifery falls upon them ; Much more ten porall miscries, upon a man, a Kingdome, or a King.

The last fort of actions wherein wee are to obferve a time, they are fuch as belong to our owne fifety : There is a timethat if a man fpeake, bee makes himselfe a prey to the wrath of men. And therefore the pradent, at fuch a time. Shalkeepe filence. faith Amos. And there is a time wherein if a man doe not speake, he makes himselfea prey to the wrath of God. And not to hit upon a right feafon in fuch an action of speaking and shewing bimselfe ornot doing it, it brings mifery either from Godor

man. There is a time for a man to give and spend, and a time againe, for bim to spare and gather, if he miffe of this time, if he will not give when he e ought, if he spare when he ought to give, it brings a misery upon him, he shall be a loofer by it.

In all particular actions, often times God opens a dooreto us of advantage to our felucs, to our children, to those that depend upon us, if it be taken. You have the opportunity if you flay till it be thut up again, there is a milery that follows it, it is athing

actions concerning our owne fafety.

Speakeing for God.

Sparing and giving.

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that concernes your owne safety, but these are but lesser matters. There are times of greater Consequence than these.

Entertaining offers of grace, Luke 19. There is a time when God offers grace to a man, Now to refuse it, to misse of that time, it causeth the misery to be great, yea, to be eternall upon him, Luk. 19.42.0h Ierusalem if thou hadst knowne the things belonging to thy peace in this thy day, but now they are hid from thine eyes: As if he should say, This is the time, Ierusalem, when if thou wilt take the offer thou mayest, if thou didst know thy time, if God would reveale it to thee, thou shouldest be safe enough, thou mightest escape this misery; but God hathhid it, that thou seeft not this time, therefore thou and thy children shall perish.

The time of mans health, and of his peace, of his life, quiet, and rest, is the time of making sure his cleation, a time of growing in grace & knowledge, and of growing rich in good works. He whose eyes God opens to see this time, he makes use of it, he layes out those talents he hath to such a purpose; but when God hides it from a man, it is his undoing, An evill time, the time of death, comes suddenly upon him,

as a snare uponthe fowle.

The time of youth, the time of education is the se ed time of our life after; he whom God hathenlightned to see his time, and to consider it, he is not negligent in it, he layer up the ground and foundation of his future life in it: Such like times there be.

You shall see an example of them in Saul, and, in the people of I frael , Saul had a time to make

fure

Makingour Election

furethe Kingdome to himselfe, and the kingdome of heaven to himselfe; but because he lost his time God would give him no more, hee had opportunity no longer , butit was cut off from him. You know he loft the Kingdome, by not staying the time that Samuel appointed him, he stayed to the very point of the time, but hee stayed it not out. The feventh day Samuel came according to his promise: but he thought he would not have come because he stayed so late, but this was the losse of the Kingdome to him. God intimates thus much to him there, that if hee had discerned his time, he might have faved his Kingdome, but because hee did not fee it, that mifery came upon him, he loft his Kingdome from himfelfe, and from his posterity for ever.

The Iewes likewife, there was a time when God would have received them, and averted that fearefull judgement that came upon the whole Nation, when they were carried away captive : but when they had passed that time, weesee Godis refolved to deftroy them : there is no more hope then. Ieremy 11.14. Thou Shalt not pray for this peo- Ier. 11.14. ple, I will not heare their cry in the day of their tronble. Thou shalt not pray for them, thou shalt not lift upacry, nor a prayer for them. It is twice repeated, because the Lord was resolved, the time was past, and they saw it not, Therefore their misery was great.

But you will fay to me, (to conclude with that) Queft. How shall a man doc to know that time, to know the time and feafon that God hath allotted to ever

Pp

Sauls milery for miffing his time.

ry

ry action, fince it is of fo much moment, and the missing of it brings so much misery vpon men?

I will run through some directions very briefly: Confider what the cause is, that men misse of their time, and you shall find by that the meanes, how to findeit out. The cause why men misse it is.

First, inabilitie to discerne: man himself knowes it not, and no man else can tell it him: So then it is in Gods owne power to reveale it. Therefore to find out this time, let a man doe thesetwo things,

to have ability to discerne the times.

Anfw. How to know the time that God hath allotted to actions. The causes of missing the time.

Inability to know it. Directions to finde it.

I. Not to leane to our owne wisedome. Prov.3.4.

First, let him not leaneto his owne wisedome, but truft in God, that is, let him goe and aske counfell of God, even as David did, Shal I goe up to Hebron, or shall I not? So in all fuch doubtfull Cases go to God, shall I doe such a thing, or shall I not? shall I doe it in such a season, or shall I stay another? Wee fee what Solomon, faith, Proverbs 2.5. Truffinthe Lord with all thy heart, and leane not to thine own wifedome in all thy wayes acknowledge him, and he shal direct thy way: The meaning of this, let a mantrustin his heart upon God, and trust in him, and fay thus to him; Lord, I confesse, I know not the times, I know not whether this be a fit feafon, or another, Lord, I leane on thee, I beseech thee difcover the times to mee: When the heart indeed rests on him there is a promise, Trust in the Lord with all thy heart, (that is) trust in him in goodearnest, and bee shall direct thy way : Thatis, there shall be a secret guidance from his Spirit, that that pitch thee upon a right time, There shal a fecret thought come in thy heart, (which shall be as if

a man stood behind thee) that shall whisper to thee, and fay, This is the way, this is the time, turne this way, and not that : So God directs us, if we truft in him, and reft on him. If wee goe unto him, and pray him, and befeech him to

guide us.

Secondly, it is not enough oaely to pray unto him, but there is another thing added vnto it to walke in his wayes notto ftep out of his wayes, but to keepethe Commandements, when wee have any bufineffe to doe, goe to the ftraight path, ftep not out to any inordinate course, but keepe the Com. mandements, and the Commandements will keepe thee: This you shall find, Ecclef. 8.5. He that keeps the Commandement shall know no evill, and the heart of the wife shall know the time and the judgement; for to every purpose there is a time and judgement. You feethough it be very hard to find, and a man knowes it not of himselfe, nor can any tell him, yetthis promise is made, Hethat keepes the Commandement, and the beart of the wife, that is, the godly man, He shall know the time and the judgment. It is a sure rule, If we bee obedient to Christ as a King, we shall find him to be to us as a Prophet: If you wil refigne up your selves to keep his Com mandements, that Prophetical office of his, (which is, to guide us in the way, hee will performe it to us. So I take that placeto be underftood, Atts 2. I willpoure out my Spirit upon all flesh, and your youg men fall fee vifions, and your old men fall dreame dreames, &c It begunto be fulfilled in that extraordinary gift of Prophetie that was powred upon Pp2 the

Walking inGods wayes.

the Apostles, but, yet saith he, I will poureit upon all fielh that is, it shall be fuch a Spirit, as shal teach you to feethofe mysteries that were hid from the beginning of the world, and fuch a Spirit as shall guide you and direct you, it shall teach you what you ought to doe, what way you ought to choose This I fay, the Lord will doe, if we walke in his wayes. If we will be Repping out of his wayes, we shall get many knocks, and many falls too, many troubles, many afflictions shall sticke by us, while we live. You know the children of Ifrael, went not a foote, but as they were guided by the Cloud.

lacob, in his journey, would neither goe to Laban without warrant, nor come from him without it. David in all that he did, he asked counsell of the Lord; Shall I stay in such a City, or shall I not flay : Shall I goe up to war to fuch a place, or shall I not go ! (As I fayed before) Shall I goe up to Hebron or fhall I not goe at thistime ? This wal. king in the wayes of God, is that which the promife is made unto : You shall find Pfal. 25. 12. What man is bee that feares the Lord ! Him will be teach the way that bee shall choose. As the promise is made to trufting in him ; for then hee will dired him in his wayes : So, What man is he that fea. retb the Lord, and keepes his Commandemements ? Him will be teach the wayes that he fould chufe. And this is the first direction. The first cause why men miffe is, Inability to difcerne the time and the feafon : therefore let him take this courfe, and God will reveale it to him.

A fecond cause why men misse of these times, that

Pfal,25.12

dificmpers,

that God hath allotted to every action and purpole is some passion and distemper to which they are subject, for passion causeth indiscretion; in the ordinary course of things you see, passion makes a man misse of his time, it makes a man do things vnscasonable; whereas were the heart quiet, the judgement would be cleare too, to see what were sit, and what unsit.

As it is in the common Converse with men : to it is in these great actions, to choose the time that God hath allotted to every action, and purpose. If there be any carnall, worldly, finfull distemper in thy heart, you are apt to misse of the time, for every paffion and diftemper is like drunkennesse, it casts a manasleepe. Now, hee that observes the times, must watch and watch diligently, and a man that is distempered, is not fit to watch and to observe. And therefore Christ faith Luke 21.34. Take beed that your bearts be not overcharged with surfeiting and drunkennesse, and the cares of this world lest that day comenpon yen at unawares. As if he should say, the reason why you misse of the times, why that great day, comes upon you unawares, why you doe not that duty that you ought within the compaffe of the time, God hath appointed it sit comes from hence, some excesse in theuse of lawfull comforts. So you have two causes given there.

Either, when men inebriat themselues too much with the present comforts of this world, when they exceed in them, when they take more, than they ought, though the things in themselues be lawfull. Passion like drumkennesse.

Luk. 21,34

The missing of time bringeth misery.

How to know when cares are in ordinate.

×88

Or fecondly, they take fo much care for worldly things, that it breeds a diftemper in them, that is, it distracts their mindes, for by that a man may know when his cares are inordinate, when they breed diffractions in the minde : as wee fee in Martha, Christ found not fault, because shee was carefull to provide; but because her care went so farre that it troubled her, that fhee could not attend upon spirituall duties, there was the fault, Martha's thoughts were troubled about many things, when such distempers grow on us, it causeth us to misse the time. If wee would then keepe our times, if we would know the times allotted us, take heed of excesse, take heed we affect not too much outward comforts, that our hearts bee not too much fet upon any outward bleffings be it what it will be.

Take heede againe, that we take not too much care for any thing, that we minde not too intentively worldly businesses, they will cause us to

miffe ourtimes. This is the fecond caufe.

3. Caufe. Doing impertinent things.

1 Cor.7.

Thirdly, to doe impertinent things, is that which causeth men to misse the time, that is allotted to every purpose, and to every businesse. When a man is occupied about things that he ought not, hee misses doing of those businesses that hee ought to doe. Therefore, I Cor. 7. the Apostle gives this Rule, saith he, whatsoever you have to doe, if you beto buy, doe it as if you bought not; if you bee to marry, do it as if you did it not: And generally, use this world as if you used it not: That is, all the actions belonging to this world, been not too much occupied

occupied about fuch impertinent things as they be: Impertinent things to the maine bufineffe, for which you came into the world: For I would have you, faith he, without care: for bee that is unmaried cares for thethings of the Lord, and I would have you cleave to the Lord without separation . The meaning is this: The reason why men misse their times that God hath appointed them, is, because men are toointent upon impertinent things, which interrupts their care to serve the Lord. And therefore we are to passe by them, and not to put our full intention to every worldly bufinesse, but reserue the maine intention of ourthoughts for the things of the Spirit, for not to take over-much care for them, is that which will make us carefull to doe things in their time.

The next impediment is selfe-confidence, when a man trusts himselfe, and will be his owne counsellour, And therefore the way to hit of a right time is, to take counsell with others; In the multi-

tude of Counsellors there is peace.

Lastly, the cause of the missing of the time is negligence, when men are idle, slacke, and indiligent in doing those things that belong to them, that is the cause of missing their time. And therefore you have that counsell in the words next before my text (since the time is short, there is but a day for you to worke in, and the night comes, when no man can work) that is, In the grave, there is neither worke nor invention, &c. And therefore doe with all thy might that which thou hast to doe. The doing what wee have to doe with all our might,

Worldly mattersim, pertinent in comparison of heaven.

4. Canfe... Self-confidence.

S. Caufe Negligence.

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and with all our diligence, is that which quickens us, and keepes our hearts in a holy preparation to take the times, and not to over-flippe and overpaffe them. These things I should have inlarged, but I had rather shorten them thus, than holde you longer, &c.

(***)

FIN IS.





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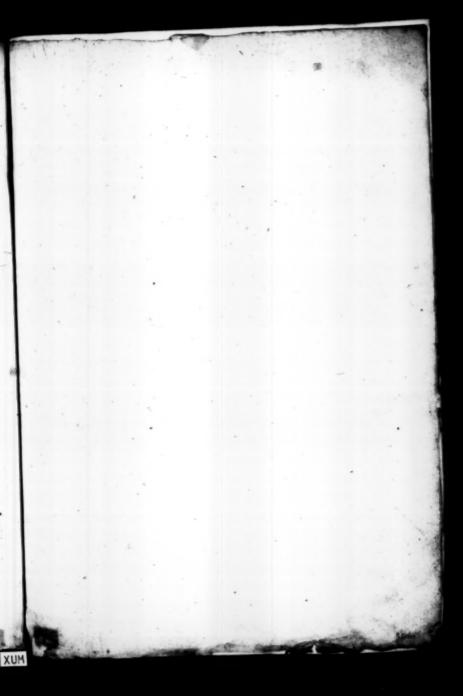
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NE VY COVERANT

THE SAIN IS PORTION.

Vnfolding the All-fajicance of Go D. Mans uprightness, and the Coverage of grave.

In fourteen Sermons upon den 17.6

oure Sermons voon Ecoloft L. S. S. S.

By the late faithfull and so of the Cris

O. In Divinius, Companies and image in his Dr. In Males of Brownia, Companies Printer, and Generalism

this difference, Wisedome is the best of all vaine things under the Sunne.

To take comfort in Gods blef-fings better then to heape up fail.

When we too much affect the Creature we commit Idola-try.

The fecond thing, that hee hath found, is, that to enjoy them, to take the comfort, the profit, the benefit, and refreshment, that may be had from all the bleffings of God, that he hath given under the Sunne, it is a better way, and there is leffe vanitie in it, then to heape up still, and not to enjoy it. This I found, faid he, that this is the best way, for a man, to take the present benefit, this is the wifeft way, so that this be remembred that you enjoy them with weaned affections, that you doe not fo enjoy them as to commit Idolatry with them: for. if you do fo, indeed then there is a vanitie in them; for then the Lord lookes upon you with a jealous eye, as that he will deftroy both the things, and the man, as a jealous man will deftroy the Adulterer and the Adulteresse. There is a vanitie in them then, but to enjoy them with weaned affections. this fayth he, I found to be the wifest thing under the Sunne, rather then to heape up, and increase posseffions, and not to enjoy them. This is that which Salomen fayth. If a man fay now, But I finde contentment and fatisfaction, though Salomon found none, I finde I have sweetnesse in enjoying pleasure, and mirth, and a high estate: Why, consider, if thou doe, I will fay but this to thee, it is an argument that thou committeft Idelatry with them, & therefore God hath made thee like to the very things themselves. You shall find the Pfalmist speaking of Idols fay, They have eyes and fee not, they have hands and handle not; and be added this, they that truft in them

It we finde leffe vanitie and more content in outward things then Salomon, we either.

Make Idols

ALL-SYPPICIENCY.

whem are like to them. That is, This is the curse of God upon those that worthip Idols, the Lord gives them up to as much stupiditie, asis in the Idols, that, they have eyes and see not, that they have eares and heare not. So, I say, when a man will so enjoy these things, that he can find contentment in them, that hee can terminate this comfort in them; let himknow this, that it is an argument that he is made like to them that the curse of God is come upon him.

Or else it may be, because thou hast not summed up thy accounts, thou hast not looked backe upon them, as Salomon did, thou hast not yet run through the course of them, if thou hast full experience of them, and of the end of them, as he had, thou wouldst finde them vanitie and vexation of spirit: So much for the first, the emptinesse and vanitie of

the Creature.

I say this it God be All sufficient, it should lead us unto a further knowledge of the Creature, and so likewise it should leade us to a further knowledge of Almighty God: that is, to see a contrary sulnesse in him; I must runne briefly through this. Labour to see him in his greatnesse, labour to see him in all his Attributes, to see him in his unchangeablenesse, to see him in his unchangeablenesse, to see him in his power in his providence. You shall see in Psal. 102.24. what use the Psalmist there makes of the Attributes of God: I say a Omy God, take me not away in the midst of my dayes, thy yeares endure from generation, to generation, thou has before times laid the foundation of the Earth, and the Heavens are the worke of thy hands they shall perish, but thou shalt endure, even

Have not full experience of them.

Deductions,
Thereis
a fulnefic
in God.

Pfal. 103.

they shall all waxe olde as a Garment. The mea-

Simile.

ning is this, when a man hath proceeded to this, that he fees the vanitie of the Creatures, he lookes ypon them all, as they that will all weare and wax old as a Garment. A Garment that is new at the first, with long wearing, you know, will be fpent, and will breake into holes, and at length be fit for nothing, but to be cast away. So, sayth he, shall the whole body of the Creatures be. Now, when we confider this that it is a mans own case, and every Creatures, let a man helpe himfelfe with this, that God is eternall, and remaines for ever; and therefore, if a man can get to be ingrafted into him, to dwell with him, that wil helpe him out of that weakeneffe, and mutabilitie, and changeablenesse, that is in the Creature: and therefore in Pfal. 90. faith he, Lord thou art our babitation from generation to generation. As if he should fay: When a man dwels with God, hee hath a fafe house, a castle that when generations come and goe, and times over ourheads when there is a change of all things yet he is a Rocke, he is a Caftle, he is a Habitation, there is no change in him. So that, when you find these defeas in the Creature, goe home to him, and labour to fee his immutabilitie, and eternitie. And fo likewife, when thou feeft thy inabilitie to doe any thing, when thou feeft that weaknes in the Creature, that

it is not able to bring any enterprize to passe, then looke upon his providence, and his almighty

power, in that he dorh all things that belong to him,

in guiding the Creature.

Gods Allsufficiencie proved by his providence.

Pfal.90.

My

ALL-SUFFICIENCY.

My Beleved, the ferious fetting of our felves to confider the providence of God, and his almightie power, will discover to us his All-sufficiency more then anything besides. In briefe, consider this (to perswade you a little of the necessitie of it, that you may be fully convinced of it, that every particular, and everycommon thing must needs be guided by him and directed by him: I would aske but this question) First, are not all made by him? You will grant that, that every Creature even the smallest, are from him, there is no entitie but from him : Certainly, then there is an end of it: for he made nothing but for some end and if there be an end of it, he must guide it and lead it to the end otherwise he should leave the building imperfed, otherwise he should but begin a worke, and leave it in themiddle, otherwise the Creature should be loft & perish and that through a default of his. But there cannot be faid to be any default, any want of goodnesse in him, in the great builder of things, and therefore it must needs be, that he guides every creature under the Sunne, even the smallest of the creatures hee guids and directs them to theirends. Providence is nothing elfe, but to guide, governe and direct every creature to their feverall ends, and businesses, to which he hath appointed them.

Befides, how is it that you fee things fitted one to another, asthey are? Is it not the providence of God? When you fee the wheeles of a Watch fitted one to another, when you fee the sheath fitted to the sword, you say, this is done by some Art, this

Gods providence proved.

By the Creation.

Providence what,

By the futableneffe of things one to anothers. Simile. is not by accident. Even so it is in nature, you see a fitting of one thing to another, in the body, in the Creatures, in every thing, in all the senses, in the Sunne with the ayre, in the eye with the light and the colours, with the transparent medium. The setting of one thing to another shewes that there is an Art that doth it, which is the providence of God.

The conflancie of things. Besides the constancy of things; we see, they go their course. Those things that come by accident, that come by chance, and not by providence, they fall out uncertainely, now one way, and then another, but, we say, all the workes of nature goe in a certaine constant course.

The neceffity of one governour and difpofer of things.

And laftly; Looke but upon a house, or a family; if there be not a providence, it will quickly be diffelved; there is not a Family, but it will be fo: and therefore, there is a need of government also in the great Family of the world : and if there be a government it must needes be by him: for by man it cannot be governed: for the preservation of every thing is in the vnitie of it and therefore, you fee, any thing that is divided that is the diffo. lution of it, as when the foule is divided from the body, and when the body is divided from it selfe : So, likewife, in a Family, or in a Common-wealth when it is divided, looke how farre, it goes from unitie, so neere it comes to perishing and the more peace and unitie, the more lafetie. Now, if there were not one guider of all thefe, if there fould be many guiders, there would be different freames, there would be divers well-heads, and if there

Division breeds dissolution.

Note.

WCIC

were divers principles of things, that should swerve this way, there would be a division in nature of the things, there would not be a unitie, and by consequence, it would be the destruction of them. And therefore of necessity, first there must be a government, or else how could the family stand? and if there be a government, it must not be by man, and if it be not by man, it must be by one that is God.

Now the objections in briefe, we see many things are casuall, and you may strengthen the objections out of Eccles. 9. 11. I see (saith he) that the race is not to the swift, nor the battell to the strong, nor yet riches to a man of understanding, but time and chance

befals every thing.

To this, I answer, in a word, that it is true, there are chances that fall out in all thefe things, that we call properly cafuallor accidentall, when fomething comes betweenea cause and theeseed, and hindersit. As when a man is going a journey, and an Axe-head fall off, and either wounds him, or kils him, it comes betweene the effect and the cause, betweene his doing, and that which he intended : if the fire be burning and water cast upon it, and hinders it, that is casuall, because it takes off the cause from its intention. So it is in this, wherein the Wifeman inftanceth, when a man is ftroce, and some accident comes between, and hindershim from obtaining the battell: when a man bath wisdome, and some accident comes betweene, and hindershim from obtaining favour: That is that which we properly call chance. Now it is true there is such a chance in the nature of the thing, but

Objett.

Ecclef.g.

Anfw

When a thing is faid to be cafuall.

The providence of God feene in cafuall things.

yct

but yet, confider this, though this chance be con-

providence most feene in things that we cal chance.

Why God brings things to paffe by cafual things. trary to the particular causes, yet it hatha cause, and it rifeth from the univerfall cause: so that it is called chance, because it thwarts, and comes betweene the intention of the particular cause, but it doth not differ from the intention of the univerfall: for those accidentall things have a cause as well as the things that we intend have a caufe: somewhat there is that is the Author of all caufes, that is the first of all causes, and therefore it is impossible that any thing should be totally by accident. And therefore, I fay, whenfoever you find this, it is fo farre from being cafuall, if you looke into itexactly, that then the providence of God is most seene in it of all others, so farit is from comming by chance: because those things that are done by particular causes, according to their intention, we usually ascribe it to them: but when there is an intercurrent action comes, that we callchance that belongs to the univerfall cause, and is to be ascribed to him, and hence it is that the Lord usually, in the dispensing and adminifiring of contingent things, he turnesthings, rather by accidentall causes, by casuall things, then by those causes that have influence into their effects: because his owne hand is most seene in ir, be getsthe greateft glory by it, when he turnes greatest matters by a small accident, as we turne a great ship by a little Rudder, therein his power and his glory is scene. And therefore I say when you feefuch avanity and emptineffe in the Creatures, labour to fee the more fulneffe in God: ifthere

there be fuch a mutabilitie, fuch an inftabilitie, in the Creature, looke upon his immutablitie: and his oternity, and labour to be partakers of it. When you fee fuch an infrabilitie in the creature to bring its enterprizes to paffe, labour to fee his almighty providence, and to be perswaded of it, to thinke withthy felfe there is not the least thing without this providence, there is not the least Creature that makes a motion this way, or that way, but asit is guided and directed by him.

I would willingly adde one word concerning the tryall, now we have fayd formuch of the All Infliciencie of God, & of the emptinelle of the creature: All the question is now, how far we practice this. Let every man examine his owne heart, and

aske himfelfethefe queltions.

First, if a man beleeve that All-Cufficiencie, that isin God, why dorh he terminate his affections in the Creature? If there be nothing in the Creature, but emptineffe, why do you love the Creature? why do you feare the Creature? Why doe you rejoyce in the creature immediately as you do? Beloved, if there be nothing in the creature, but all be in him, we should see through the creature, we should looke beyond it. It is that which is said of Shifack & Chron. 12. he was but the viall through 2Chron 12 which Gods wrath was poured upon Ifrail, foit was true of Cyrus, he was but the viall through which Gods goodnesse was poured upon Ifrael. If you did looke upon every man, upon every friend every enemie, upon every creature, as an inftrument of good or hurt to you, as an emptie viall in it

Tryals of our beliefe of Gods All-figfich encie.

Whether we termiaffections in God or the Creature.

felfe_

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leffe, through which God poures either his goodnes be mercy, or elfe his wrath, it wold cause you not to sticke upon the creature, not to wrangle with men, not to hate men, or to be angry with them, for they are but the wials: it would cause you again not to be proud of the friendship of men, not to be secure in them, not to trust in them, not to trust in them, not to trust in them, through which God poures his mercy, and goodnesse towards you.

Looking to God, will make us quiet in injuries from men:

Trincince

ישנ בבודתו

in God or

the Creak

mare our

Confider whether you be able to do this. Looke on David, when Nabal fenthim a rough answer, an untoward answer, he was exceedingly moved at its When shemei did the same, yea and to his face in a farre greater measure, he was not moved, what was the reason of it, but because when he looked to Nabal, hee forgat God? he faw not God fetting Nabel a worke to give fuch an answer, he looked not to Nabal as a viall, but as if he had beene the principall in the action in hand: And therefore he was readie to fly upon him with impatience(as you know how angry he was with him) but when Shemes did curfe him, he had reason, (he thought) to bequiet, and not in the other cale; because he looked on Shemei as a viall: God (faith he) bath bid him doest, and therefore he goeth to God, and not to Shemel : If thou doe beleeve this All-Sufficiencie, in God, and this emptineffein the Creature, why are you not able to doe this, not to love the Crea ture, norto terminate, I say, your affections in them, but to use this world as though you used it wor, That is; All things in the world, all themen in the world ; for indeede you would use them, as

Chron.

if you did notule them, if you did fee an emptinelle in them, & a fulnelle and All-fufficiency in God.

Secondly; if wee doe beleeve there is an all (afficiencie in God, why doe we go out from him to take in present commodities, to avoyde present dangers? Why doe we not ferve him with the loffe of all thefe ! For if he be All fufficient, it is no matter what thou loofest, thou hast enough, if thou hast him. You may fee it in Paul (torefembleitro you to thew you what I would have faye) faith he, wee ferve the living God, we take much paines in our Ministery, we suffer much, but have nothing but im. prisonment, nothing but fastings, and whippings and ftonings ; and why do we it t for me truft in the living God, and wethinkehim to be all sufficient : when he faith, we truft in him, that is implyed, I fay now looke tochy felfe, are thou able to ferve him without looking to prefent commoditie? Art thou able to doe as the Difciples did, when they were fent emptie, and yet were willing to doe the worke, and were content to have no wages given them, because they trusted in God, and thought hee was fufficient? You fee our Saviour pate fiem uponit; it is true, they lacked nothing, but yet that was the tryall. Mofes when hee might have had prefent commodities he left all he left the Court of Pharash, he left Egypt and went emptie away hee did not turne alide to thele prefent Commodities, why a because her thought the Lord was all fafficient. And for shrabon, he lete his Pathers house, and came into a Land, where hee had note foot; because he thought sad was

If we leave him for prefent commodities

Penber retooks such ro secular secular What makes Christians industrial thip in the world. All Sufficient , God Speakes to him upon that occacalion frare met Abraham, thou artina ftrange countrey, where thou haft no body to provide for thee. voc I will be All Sufficient. Those that wandered up and downein ficepes shinnes, and in Goats skins . no question, they might have had outward comforts as well as others, if they would have tooke that course than others did, but they were willing to leaveall prefent commodities : because they trusted in God, that he was All-Sufficient. They Suffered (faith the Apofile Heb. 11.) the (porling of their geeds, they loft all, and wandered up, and down, and had nothing but dens to lyein, in flead of houses, & heepes skinnes, in flead of clothes. This they did, becausethey thought him to be All Sufficient. Confider whether thou be able to doe this to let goe prefent wages; prefent comforts, and commodities and not ritine afideto them: for, if God be All-(ufficient, what neede is there of them? Ifthere bee enough in him, why should you step out to

Whether we looke much to particular meanes. Moreover, if God be call-sufficient, why doe we sticke so much upon particular meanes, to say if such meanes be not used, I shall be undone? It here be said sufficient, it is no matter what the meanest be, he is able to bring it to passe. It is usuall with meane say, if such athing faile me, I am undon, and if such an enable not removed. What are these but particulars within the line in the sufficient of such as a signe we thinke him inot All sufficient fayour to See what he expection there is to matter of ineans; the thinked legion does traffe, and see wright stations.

ALL-SUFEREITECY.

truft in the Lord God; he that walks in darkenede, and hath no light, yet, if God be all foficions, pur thecafe there be no meanes at all putthe calethere be uner emptineffe, thatthere be not afparle of light, but that thou walkest in darkenesse, and feeft nothing to belpe thee if hee bee All fufficient trust in him, let him that hath no light, bur walks in darkeneffe, truft in the Lord for he is then able to helpe him. Therefore, if we thinke him to be All fufficient, when we loofe any persicular means. it is but the scattering of a beame, it is but the breaking of a Bucker, when the Sunne and the Fountaine is the fame. Why should wee bee troubled at it? If we did thinke him to bee 4/4 fufficient, when one meanes is broken, cangot be find out another, if hee be All-fufficient. When he faid to Pant, that all the foules with him should be fafe, you fee, there were divers meanes, all were not able to fwim to the shore; and the ship was not able to bring them to the fhore but yet by bro-

ken boards, and by one meanes, and another, all got to the shore s So the Lord brings things to paffeing ftrangemanner, fometimes one way, fome times enothers he breakes in poeces many rimes the Ship, that, weenthinke, should bring us to

pect; fo he doch in the meanes both good and vill formewhat comps in and brings us helps that

doth sighure shat we never dreamed of and the

that we had oureye fixed upon it may beed eaner nen, caufing the Charches to withe quadroned

we neverthought of or Anomemia, come

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Vheches 200 22 21 alwayle

Prov.je.

A fight of Gods Allfull ciency Zabasai Si 1821000 all Gods dealisecs

hore burcalts us on fuch bords as we did notex. GOD . feth means that wee thinke not of fometimes.

re fee our felves mile

Prov.30.

A fight of Gods Allinfficiency breedes content in all Gods dealings

-emoliai

And to likewife, if God be All-fafficient, if hee bee chas exceeding great, confider, if thou fee thine owne vilenesse, thy ignorance, thy empti-nesse, incomparison of him. When Agar looked upon God, and faw his greatnesse, Pro. 30.he cryes out, that bee had not the understanding of aman in When tob faw him in his greatneffe, bee abhorred himfelfe in duft and aftes, be had fooken once and twice, butbe would speake no more. And to A. braham, when God appeared to him, fayd, I am but duff and after whether are thou able to fay thus when thou lookest your God in his greatnesse? First, art thou able to fay, I have not the under franding of a man in mee; That is; Canft thou feethe emprineffe, and vanity of thy owne knowledge Cattle thou learne norto murmur against Godin 2. ny of his waves? Canft thou learne to captivate. and bring under thy thoughts to the wayes of Enleprovidence ? Canft thou doe as 10 did laying I have heretofore taken exceptions, and murmured, and was discontented, and wondered at the wayes of God, and the workes of his hands, Phane done this once, or twice, but now F will doe to no more? Tob linew God as well as wee know him, but when God Ipake out of the whirlewind, and made known his greatnesse to him. this was the fruit of it to 200, though he had food let bace or rules, that is, before that time, yet he would doe it no more. Canft thou be conrent to fee the Low going all the water thuche doth, feeting voevill men, and putting downe good men, cauting the Churches to wither and the

nemic

ALL-SUPPLCIANCY.

173

nemies to profeer ? Canftehoufte allehis and yee fanctific him in thine beart? Art thou able to fav that be is bely in all his mages, and in this to feethe greatnesse of God, and thy owne folly and weakenelle ? Canft thou fay, that then are but daft and a. hes, and to fay it in good earnest? Gant thou fay onthy felfe as on a vile Creature, as Peter did, faying, Goe from me, for I am a finfall man? Then I will beleeve that thou haft fcene God in his greatnes, I will beleeve that thou halt free him in his Al-faff. ciewcy, that he hath presented himselfe by his spirit vato thy foule, in fome measure, when theu feest thefe effects in thy foule, when thou feel thy ignorance, and thy vilenette, when thou feel who an emptie Creature thou are, fure this is another thing, by which thou mayft judge whether thou haft experience, whether thou haft preclifed this Doctrine, that wee have delivered of the All fufficiency of God, and of the emprinelle of the Catature.

Moreover, if God be All Sufficient, why are wee then so ready to knock at other mens doorse Why are wee then so ready to goe to the Greenire, to seek helpe, and comfort, and counsell from it, and knock so little at his doore by prayer, and see king to him for if thou beleevest him to be All sefficient, thou wouldn't be abundant in proper, thou wouldn't be abundant in proper, thou wouldn't take a little timeso donks to others july cheift businesse would be to look to him, not onety in praying to him, but in serving him, and pleasing him a We know at his doore at his hore and she shall be abundant to other him.

Note.

Simile.

Wa cher we isoke

Wheeho we oft fecke to him ?

M a

tho

vision for

Simile.

o Or Gopes

Whether we be content with Gods pro-

thou not doethis? A smad want a will officient,

Againe, if thou thinke him to bee All-sufficient, why are thou not content to be at his immediate finding? Put the case he deprive thee of all things else, and doe with thee, as parents doe with their Children, who give them not a penny in their purse, but tell them they will provide for them, why are thou not content that G o p should doe so? What if he strip thee of all thy wealth, of thy liberty, of thy friends, so that thou canst looke for nothing but immediately at his hands to feed thee, as he feeds the Ravens, and the Lyons, if he be All. sufficient, why dost thou not trust in him in such a case, and rest upon him.

Againe; lastly, if thou thinkest God to bee Allfufficient, when thou hast any service, or dutie to
do, either belonging God or man, why dost thou
not resolve upon the doing of it without looking
to the consequent what soever it be. For if he bee
all sufficient, then all our eare should be to do
our day, and to leave the successe him.

A lervant that thinks his Mafter is able and willling to give him wages, and provide for him fulficiently at the end of the day, or the years, or at
the end of his fervice, he will be carefull to doe
hid works, without looking to his wages, without
enaking provident for himselfe, to for thou believe
drawn be all fufficient, thou will feeke no more
into the find out what the duty is; what rule else
bighted to with the by what fervice thou offen to a
line the glabout show to keeps a good to helente

Whether we looke to events in doing our dutie

Vhether we oft feckera him?

in fuch a bufineffe, in fuch a Araight, in fuch a difficultie thou wilt let thy wits a worke to find on this; bur when thy wit is over-running that duty, and thou lookeft too the confequence (it I do this and this, this will befall me y that is a figue thou shinkest not God to be All-fufficient, thou thinkest thy Master cannot provide forthee but thou thinkeft I shall bee poore, when I have done his fervice, and therefore I will provide for my felfer I shall want comforts, I shall have enemies come in upon mee ; if thy Master be a Same, a Shield, and a Bushler and an exceeding great reward ind thombeleeveft him to beefo, thou wouldeft find lour any thy dutie, and it is no matter what he confequence is a So you fee thefe three men. did we have refolves that we will not wer fite thine Inited and whereas you thresten to call us into a burning fiery Fornace, that we care not for, God is able to deliver us, they did fee Gods All-fuffs. ciency and therefore they did the duty. Certainely Beloved, in any difficul cale, no man will doe his duty, except he be per waded that od is All fuf- Noman ficient . The fe three men would never have retuted to worship the Idoll, except they could have faid, and thought in their hearts, God is able to delimer us out of the hands ,D King . I his they faid and And you know God thewed hoob or baylolor And fo Daniel refolved to doe his duty, and not to goe one flepp out of the parb, belides the Rule Well he hall be caft into the Lyon denne ver he keeps his refolution firmede wasenough

Inflavene The three Children.

can performes dutie thatte difficult without beloeving Gods All. fuffice cy. Daniel.

for him to doe his ducy for the confequence of

Morde-

it, he left it to God, for he knew hee was All fuf. ficient. You fee, God watched over them, and deliveredthem all. And fo likewife in refufing to eate of the Kings meate, Daniel would not pollute himselfe, it was not lawfull for him being a lew, it might have cost him his life, for ought he knew if hee had looked on the confequence, but he resolved to doe it, Sayth the Text, beeresolved in bis beart to doe it, and committed it to God. And wee fee in all these cases, God shewed himselfe fufficient. So he doth, when we looke to our dutie fincerely and faithfully, when weedocit, and looke not to the confequence, hee is then All-fufficient, and will shew himselfe to bee so. And the like wee fee in the cafe of Mordecai, he thought it was a finne to bow to Haman, who was an Amalekite, he would not doit: Well: but they shall all be destroyed, he, and all the leves: I but God was able to deliver them. And fo heetels Hefter confidently, the Church should bee delivered, but hee knew not how, but, fayth he, if it be not by thy hands, thou shalt fare the worle for it, but certainely, fayth he, deliverance shall come to the Church, one way, or other, God is All-fufficient, Hereupon thee refolveth, faying in effect whatfover beethe consequence, I will doe it, it is my duty. And you know, God thewed himfelfe All-fufficient in delivering her and him, and all the people of the lever, : So, I fay, if thou wouldest find out whether thy heart beleene allthis, that is delivered, whether thou doe practife it or no : Confider if thou canfi doethis or no : Confider wha

ALL-SUPPLEIENCY.

thy duty is upon every occasion, and nener looke to the consequence, either to the losse of prejectments, of riches, or tavour: Godis All-sofficient, hee can bring it in. Beeit againe, on the other side, such crosses, and losses, are like to follow upon it, yet hee is All-sofficient, so that thou dost it more or lesse according to thy opinion of his All-sofficiencies.

So much for this time.

FIN IS.

in or her places more particularly, as I dewed you have when we have in the worls.

(A be other part of the words containe the Cook and the cook of the second of the seco



SIXTH SERMON.

GENESIS 17.1.

Walke before me, and be thou perfect.

E E have already finished the first following part of these words, God is All fuf.

Which words containe the Covenant on Gods part, I will be all-fufficient, which here is expressed in the generall, but in other places more particularly, as I shewed you then when we handled the words.

The other part of the words containe the Covename, or condition required on our part, Walke befor eme, and be then perfect. God will be All-sufficient, unto us, that is his promise, and hee requires of us, that we should be perfect with him he will be Allsufficient to them that depend upon him, he will be wholly theirs, that will be wholly his. that which God requires on our parest with the which we have no interest in his Contents.

It is that we have no interest in his Contents, which we have no interest in his Contents, which is the maine I will south an observation or two by the way.

And first from the Connexion, I so God All fufficient therefore walks before me, and be then purful (I will but topch it, because I handled the negagatine part of it at large.) This meet may oblive that

Every wan it more er laffoperfethanta de marear

You fee; that is made the ground of our period walking with God that we'e beleeut hint to be all officient, and therefore I fay, as but personal office that is more or leffe, for every man more of leffe, for every man more of leffe is perfect with God; That is, Looke how a minustain in God, promifes, and in his providence, is more or leffe, looke how he hath foundby his emperioned God to be more fufficient or him, Dudgle; to is every main walking with God more on leffe week and we nother on leffe.

The reason direction in partly, because it is to any argument, which are affects any argument, so the first with the pract, looke how fare illestander than the partly and affections, to the first prevalentation with the will and affections, and the particles are also and the particles are also and the particles are a parti

Resf. 2.
Thisperwalten
reales felse

Dolt.
Men are more or lescoperiest as they are perswaded of Godr All fufficiency.

modal o T

this the ground of our perfectively, so farte, I lay, as a true is convinced of it, so farte as he is perfected of it, so farte it will produce this effect, to make him perfect, and spacers in his making with the law it is a large and a single control of the law is a single cont

Reaf. 2. This perfwafion heales felfe

Againe, partly, the reason oficis, because it heales that which is the cause of all our unperfocuette, and unevernesse, which is felfe-love. The reason why men walke not conflantly, and perfectly with they thinke to provide better forthemfelues:when a man is fully perswaded of Gods All Sufficiency, it mones all chose falle reasonings, all chose decoitfull and more thankelfe love is ready to bring pon every occasion there is no man departs m God but herhinkes at that time, it is better for him fo to do: when it shall be answered him, God u for the civis bester for theero keep in the ftrait wifthou leoke thy felfe by disobeying of him ir hall be worfe for thee, when all the fallereafonings of felfe loue are answered, the heart must needsbepinfelt it dash ad wood adapt alla la roane

Vie. To labour for this perfwafion, The Dieoticin briefels, that we should labour to be perswaded of this truth, and apply it, and make use of it, upon every occasion: when any command is presented unto us, when any thing is to be done, run to this principle, to be eperswaded of Gods all sofficiency, that shall help thee, to do every dutie, that shall preserve then from every share to cample, God dath occasionanded us to do spood solution our credit, and our pleases and our pleases comes that were are

Sitti

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V Principle 18.

to performe this duty in particular der ferioully then of the ftrength of this that God is All-fufficient git will make the to doethe duty throughly, What though the a loofer in thy credit; If Gad be All-fufficient, h is able to make it up. What though thou been loofer in thy profit, as Amaniah was .? Is not bee able to give thee fourefcore talents, faith the Prophet to him . What though thou been looked in thy pleafures, that thou loofe or wand the starfarde of finne for a fenfon ! Ishee not ableto make it un with peace of conscience, and joy in the boly Ghof & And for againe . We are commanded to take up our daily croffe, and notto take bafel and fine courses to avoid croffes, and troubles; and afficil ons, when wee meete with them in right and Araight wayes and furely, the way to performe this duty, isto be perfwaded of Gods All fight ency, let a manthinke that God is able to defend and carry him through, that he is able tokeepe him in the time of those fufferings, that it is hee that keepes the keyes of the prifon deoresthat opens and thuts when hee pleafeth, it is hee that makes whole and makes ficke, the iffues of life and death, belong to bim : Every mans Indgement though hee feeke the face of the Ruler, yet it is from him, let men confider that it is not the Greature that in-Aids any croffe, or affliction, or suniffmentupon us, but it is hethat dorn it by the Creature, and that will inable a man to beare any croffe, to passe through all varietie of conditions, and not so divert from in ftraight way, but to got throught he florme

Whymen leels thei felterore much as their sellings.

Note.

Why men feeler them felucsovermuch in their callings.

Note.

one when he incos with it mb sids among And fo we may fay of every other duty to exentitle the duties of our particular callings, not for our winegood, but for the good for others : Below withis a alpedial thing men loofe their lives, they loose that bleffed opportunitie they have to grownich in good worker that whereas eurry day the ode he adde much to their treasure, to their reckoning against the day of lu agement, whilest show fourthemfeloes and focke themfelues alto. gether this suctime loft Now, lay, what is therea Con that wen in the exercise of their callings, have duch les oyé to their soune profir, and notto the seeded of or hersel vettom they deale, with, that they al Blubh an eveno their own credit and advantage and not to others good of It is because they chinkether mult be carefull to provide for their properties a looke to them clues, they have no body elfcrodadt: Now let a minibee perfinaded that Ged takes bire for himl that riches are as the hadow that followesche fubiliance of a mans perfell walking with God, that it is God chargives them, it is he that dispenseth them, it is he that gives the reward the wages belongs to him, the care of the worke anely belongs to us, if a man would deny him felfe, & be a loofer many rimes in his cal ling, and be concent to domany things for the profit of others, to use those calents that God hath given him, not for his owne, but for his Mafters advantage, I fave if he would doe this he should find Ged All Sufficient and chope of wallon of his all fofficery is that that the firefythens a many and

V. PRUGHTWOS.

and makes him conflant in the performance of it. This you may take for a fure rule, there is no one dutie that shall cost a man any perill, that shall cost him any labour, any loffe that a man will be willing to doe, withourthe perfwaften of Gods Alle Sufficiency, he never doch it without this perfinafion, he never failesin it but as farre as he failesin the beliefe of this For example. How of hera,

Abraham when he was put on the hardeft taske Inflances to leave his Country, and his Fathers boule, he was perfivaded that Gad would be with him, and would bleffe him: for God hath made him a promife tordo it, it was easie then to performe it, but afterwards when he began to firinke, and to doube of this that ded might faile him, that he would not be fod Alla Sufficient to him, as when he went downe into # erpt, he denied Sarab to be his wife, what was the caufe of this finne? But because he was afraid than God could not defend him. And fo David, how mad ny hardraskes went he through with all chearefulneffe, and conftancy ? but when he began to faile of this perswafion, that God was able to deliver him from Sud and tobting diminio the Kilings dome, then hee begins to freppe out from that dutie, and way of obedience, that he should have! The Sacriwalkedin, to flie to Arbis, 800 Therefore the way leth both L'fate, to make out hearts perfect with opp is so into parts of create this perferation of Bed at hafficienty Noun the Core. this we should doe especially anthose times when we are to receive the Sacrament, of for what is the Segmenter But the federal life Cobbeant, on bach physic Installe feele sorbacts resultion dels parts

What God heSacra-

he promifeth to be All-fufficient, and the Sacraments feale this to you: when it is fayd to you. take and este, this ismy body, the meaning is this, Tofac Chrif giues himfelfe, and God che Father gives him, and fayth, take him , That is , Take Chrift, with all his: It is certaine, he is a Husband that is all-fufficient, be in field that is full of treafure, and fo you must thinke with your schues, when you come to receive the Sacrament, that Itfor Chris himfelfe is given to you : That is, lefur Christ with all his riches, and treasure, with all his benefits and priviledges. Now, when you have tahen Chrift, (as it isa free gift) then confider all those particularbenefits, labourto dig that field, and to fee allehe variety of treasures init, you shall find that there is nothing that you can defire, but you feel find it inhim, you that find an All-faffechees in him, both for this life, and the life to

Againe, As this is the Covenant, od Gods part, that is fealed to us in the Sacrament, fo you must remember that you put to your feale likewife to confirmethe Condition of the Covenant, on your parte for fo have wan promised there is a ftipulation, an engagement, remember that you keepe Comment and Condition with him, (for it is reto street ciprocall yforall Covenant mult be munuall, they must be berwicene two parties and remember than then put aby finde to it, that thou stricts with God the Covenmenthat then had made in walker bear fire the payetty: Worthe end of the form? recentis to remomber this Doe this, Shyth Christia

V www.dataQ

in remembrance of me; As if her frould fay, y will be ever and anon readle votorger this con

Another point that I defire to observe, before I cometo handlethe main, is from the lewords with before me, de. It is a metaphor very frequently afed in Seripture, and therefore we will now palle ir overe Walke before me, and be then perfett. Whence wee will obserue, that

There is a great finititude lesoceine & Christiniti A Christi life, and walking from place to place and or rainting and life like a

I find not any memphor in the Scriptures of more frequently, and therefore in fronte teach w fome thing for a metaphor, you know, is but it fimiliculerharis contraded to one word,it is but a fhort fimilitude folded up in a word, and fomewhat is to be taught as, fonce refemblimee thereis that weewill labour to expectle, and make forme leffer, every one of the mi la sarron

Whenthe Bord fayth to Alicaban, I am cient therefore wathe be sgood Mai fter to thee, I meane to gine thee fufficient wages, they fluit want neetling they needeft in thousarefull to do thy works, be not idle, for gitty ber beworking (for the winter ling) so make to fall to be acting in fe fill to her workings to be incomple not fit fill, fo this this is intimated the fighty walks deployment him the wa

DoH. walke.

Particular actions, are o many Acps in our jour ? ncy.

> Dost. A Christisams life

this life is like a journey from one place to ano. the Anti agains overy particular action is like fo many stepps taken to that journeys end, and (marke it lifey,) looke what the rounds are in a Ladder, the go from the bottom to the top, looke what the pacesin s journey are, formany pacesto goe to make up the journey fo doth every particular act gooto make upelie Christian course that every man is to fulfill: So then as every flep a man takes tends to some scope, or other, either, East or Weth at North on South in general and in particular, to fome particular place, neare fome Citty, fome Towne, or fome Roome, fo every action in a mone life is dither atoda in general to East or Wellerbaisera good for still his tends to the fere vice of Godyor ad the fervice of Set han and like wife in particularierends eithen tookis good dutie onto avoid this particular finne bea this for that particubeferice of Gastof Anthenor of ourselves tell she that motionly the greater editoris (merke it) but even the leffer, every one of them, it is like a page intrioumers which that I may make plaine to your yourque know that all she assists mer doc cither be actions belong to but gracelly on coopr panidularcalling on fochas fir lus tochem, fi Noweake the breeft and she theank action Cyout eating and idrinking, your fleepo and I recreations they are all department and spathin downers than remiebshie Copenitive pone of them is a ftep neaand from him, if they bee not used as they ought abarrant and oridinals permitted arringers the day chis

Actions

VPRIQUE MAS.

it to the glery of God; what ever you doe, markethat fupreme fcope, fo that all actionstendto one oro. ther of thefe : now you need make no question, but even those common actions are fleps that lead to thejourney, even as you fee, a fervant that is fee to worke, or to goe a journey, that is to mow, or to drive a Cart, even the whetting of the fithe, is a part of his worke, as well as the mowing of the graffe. the provendring of his horfe, is a disparching of his journey, agoing on in it, as well as when herides, and forthe oyling of the wheele, is a drawing on, as well as every step he takes, So I fay, it is in these commonactions, that we make leffe account of our fleeping, our cating, our drinking, our recreation, every one of them is a ftep in the lourney, I fpeake it for this end, that we may not negled any action, that we may not despile the least of our actions for there is not one of them, but it is a pace, or a ften: forhatthis you must make account of, every day you finish a great part of your space, for you doe manyactions. Now looke what actions you doe, fee what they bee, examine them as night for twe ricaction is a flep, and either you fleprowards God initgor you ftep from him : either gou fteptowards heaven, or towards hell; therefore looke to every action. Burthisis in generallat to noistour grom ai Mowin particular (to bring this fimility dealiselenearer) you multiconfider in a walke from one place to another, when you goe in a lourney, you

havethese particulars good on ordered order of the Fire Theremust be a place a terms to which you walke fome whither whither a mangoes, at

Simile.

That which a man goes

The meanest action not to be neglected.

Five things in a worke on lourney-

Againe, There must be a place, or terme from which a man comes.

Against there is a distance: for in a point, or a little foace a man cannot walke, mano sient nove

Againe, There must be a ground to walke upon. And there must be a path, for in particular jour-

neyes, as from Thebes to Athens, there is aftraight path-way to walkero it, &c. These particulars we will expresse to you in this course of a christian life. First, I say, there must be a place to which a man

That which a man goes

ed or ou Sec. 2 Grace. Godsglory

goes, terminus ad quem, as we call it, and that is to grace, we travaile to grace, we travaile to the fervice, and glory of God, and we travaile to falvation. thefe I find in the Scripture to be the ends, and the aymes, and the scope and marke, at which every man is to looke in his journey, in the courfe of his life. Labourto grow in Grace, which enableth us to ferve God, without which we can do nothing: Labour alfo, when you have it, to come to the fruits, and operations, and effects of it; that is, to fpend your time in doing fomething that may tend to Gods glory, and fervice. And last of all, looke at thereward, looke at falvation, which is the end of that journey, there is no question of the two former, that the end is Grace and Righteon/neffe, there is more question of the latter, whether a man may makefalvation, and the recompence of roward, an end, a marke, and fcope, to which he travailes but all theferre our ends you shall fee, All 26, 18. Paul is fentto preach to the people, and this is the fcope of his preaching, he was fene to open their eges, that they might turn from darkneffeto light, from the pomi-

Attabith

VPRIGHT NES.



er of Suchante God, that they might pertine the firgiveneffe of finnes, and inheritance awang shewshat are fanctified by faith in Christ. Marke it, tharthey may turne from darkneffe to light, there you feethe scope istight, because without light, a man cannot fee his way. Gracehelps a man in his journey as lightdothe the next thing is, from the power of Sa. than unto Ged; That is, from living inbondage to Sathan, to ferve God, to doe that which stands with his glory, and advancement, and then lattly; that they may receive forgiveneffe, and inheritance a. mang fithem that are (authified by faith in me; there is the reward: for a mans ayme is likewife that hee micht receiverte inheritance, that hamight be faved and have beaven in the end, So tikewife you finde ivexpreffed, Philip . 9.14. Pastaithhe, preffed Phil 3.14. hard toward the marke, for whatpurpole? for the prine of the high ralling of Godin Chrift, there you fee charthe ayme that Part had in fullowing hard to the mapke, was a marke that he aymed at, and that he had expressed before to be found in the righteonfnefferbat it in Chrift, and faith he shat I might obtain the price of the high calling, theprice, (that is) the wages ; as a man that minues a race; there is a price propounded to him, and when he hath finished the race he obtainesit, fairb he, this is oncofmy ends roobtainethe price: foit is faid of Mofes, Heb. tt. be bedrafted to the recompence of reward. So, my Beleved, in this journey you most make this acyou ayme at , againe, your end is to ferve God, to feeke his glory, that all your actions may tend toit, N 2

Heb. 14.

and laftly, that you might belaved, that you might

That hee goes from.

I
Sinne.

2
Satans fervice.

3
Damnation.
The paths of fin many, the jour neyes end one.

Simile.

Now the terme from which we travaile is from finne, from the service of Sathan, and our selves, and likewite it is from damnation fo that you shall finde this difference in it, that all men, though they have but one journeyes end, yetthere are different places, from which every of them travaile; according to the different finnes, to which they are inclined, some menhad need to travaile from coverousnesse, some men againe from prodigality, these feeme to go contrary wayes, yet both ayme at the fame journeys end, as two men that intend to come to London, one comes out of Kent, another comes out of the North, thefe men feeme togo contrary, one goes North, and the other South yet both agree in their journeysend, foit is in this travelle, fome men are subject to beetimorous, and discouraged, and cowardly in their actions, fome men agains to be rash, and bold, the femen have contrary courses, yet they both travaileto the fame mediocrity, to the fame Grace, to the fame way of righteoulneffe; fo, I fay, the terms from which we come are exceeding different, though the journeys end be the same to every man. Look what the feverall inclinations of men are even therein to part from himselfe, to deny bim felfe, to refift his personall and particular lufts that is the terme, from which he is to go, and fo likewiscitisto bee considered, that weetravaile from damnation, that every flep that a man takes in the way of righteoufnelle, it is fo many fteps from death to life, he is fo much nearer his journey send:

for falvation is now meerer then when the faith the Apostle; that is, looke as you travaile fafter in the way of righteoufnesse, so your reward is neerer, your comfort is neere, and fo you are farther from judgement, farther from deftruction.

Now, on the other fide, it is to bee confidered, that as this is the ayme of the godly man, to looke to grace, and at the fervice of God, and at falvation, that is the way that they travaile; So there is another way that other men travaile, that looke at fin, at destruction. I do but set one by another, that you may learne the difference: there is a scope that every man bath, whatfoever a man doth, though he confiders it not, yet he takes every ftep by vertue of that atmostend that he hath. There is a generation of men that ayme at destruction, that ayme at fin, at those waves that lead down to the chambers of death.

And if you object, and fay, I but no man propounds fuch an end to himfelfe, there is no man

intends the deftruction of himfelfe.

I answer; It is true, it is not the end of the man, butit is the end of the course, as we fay, it is not fni operanti, but it is finis operi ; as a theefe that freals, his end is northat he fould come to the gallowes, but his end is to get profit to him felfe, but yet it is the fcope of the worke, though not of the workman; fo I fay in this cale, a man that hash so his ayme to ferve God to walke toward him though he observe it not, his ayme is destruction, that is the end of his work, that way he walks in, leads downe rotherbambers of death. So you fee, Firk, there is an end a termoto whichevery man goes And, fo-

Object.

AB(D. Hell isthe end of the course of wicked methough they ayme not at it in theirintentention.

bere is a terme from which every n

The diff encein it.

The diffimilicude betweene God and

The course that God ppointech s to fulfil

Thirdly; in every journey there is a distance; That is, that diffimilitude betweene Grace and us, and between God, and us Look what distance, and differenceshere in betweenegrace, and fin; between righteoulnesse and wickednesse, that is the space that every man is to goothat is the diftance that hee is to paffethrough; fother as even in a journey you caft fome part of the way behind you, and another part you are to palle unto; fo you are to thinke in this journey: Looke how much vidory thon getselt overany finne, fo much of thy way than half palled. Againe, Looke in what measure any fincemaines unmortified, any lust is not fully overcome. fo much of thy way thou art yet togo; fo likewife, it is in the defect of graces, that is the distance that thou halt so fulfill. So in every mans particular calling, that course that God hath fixed to every man, that hee hath prescribed to every particular man, to fome longer to fome shorter, (this is the diftance of a mans journey.) Iohn Baptift had a fhorser courle, he fulfilled his courfe, he preached not a boyeth recor foureyeares. Paul fulfilled his course likewife, a longer race, but it was that which God hadappointedhim; fo the diffimilitude betweene grace and fin, and againe, the course that God hath ppointed every manto fulfill, and ferve Gad in his sime, this in the diffrance & the space of this journey. Againes the next to this is the ground: for a man

The ground must have formething to hold him up, when hee is the time walks the ground upon which he walks, is the time

cond-

of this life in this world, the latitude of this life, that God hath afforded to every man that is the field, as it were, that he walkes in : we fee in the world great varietie of men, and varietie of courses, that is the ground, the space allotted to him, he may walk whither he wil, he may walk which way he pleaseth.

Bue laftly, as there most be a termeto which, another from which, as theremon be a diffance, and a ground, to chiefly he that walkes must have a certainepath, a certaine way to walke in In a wildernelle, there is ground enough, bur there is no path, but when you go to a certaine place, there must be alwaiesa certaine way, a certaine high way, south that leades to fer now the path that we have to walk in, you have it diverfly expressed in the Scripmes: Christ is laydro bethe way, we are saydro walke in the foirs of on be led by the fpints, walk in the fairit, and the way of Gods Communitationen si I will burne the way of The Commitationents, faith David when then fielt interee my beart; and of Zachary and Blinabeth itis faid, they walked in the way of Gods Commande wants wir bont repros the Thefe are faid to bed the to one: Chiffis faid to bee the way; becange as a man cannot come to a place, except hee goe in the way that leads to it, fo no man can come to God the Factier without Chrift, that is, withour his insercef. fion, without this guidance and direction, except he lead you to the Pather, that you come as fprink. led with his bloud, as clothed with his righteoufneffe, except you come as being made accepted by his intercellion, you cannot becacepted; and be-

The path,

Nose.

Chrift.

Plie spirie.

Gods commandements.

Christ che

The Spirit the way, how?

Queft. Anfra. How-to finde the path in this ourney.

By the

By the example of the Saints.

fides; except you goethe way that hee directs you: for heisthe Day-starre, fringing from an high, that guides our feet in the way of peace, without him you cannot come to Heaven, you cannot come to the throw of Grace: fo he is faid to be the way. Again, the fpirit is faid to bee the way, walke in the fpirit; Thatis, walke according to the guidance of the fpiric, follow the direction of the spiritgand so the way of Gods Commandements, they are fayd to be the way; because they are the rules wee ought to walke by: So that the way is, when, in the name of Chrift, when, out of respect to him, we walke by the direaion of the spirit, in the wayes of Gods Commandements, when we observe this rule, This is the way, this is the path.

Now, if you aske, how one fhould find this way?

You must know, that though this bethe way in generall, yet, in particular, that which must seach it thee is to confider, firft, there is a certaine trad that God hath made for us to walkin, a certain path that he hath chalked out, that which he hath described in his Word sharwbich all the Saints have trodden before us, both shofe that lived in former times, whose examples are related to us, and those that live among us; First, there is a track that God himselfe hath made, the way of his judgements are fine westigijs, de, but the way of his Commandements are as a beaten tract, as a beaten roade; A way that himfelfe hath made plaine; by many directions, by many way-marks that he hathlet, that men might know them, and likewise by the course of all the Saints, which is like a beaten way that is trodden

trod by many thousands, fro generation to gene tation, this is a thing you are to look to, see if you be in that way, in the old way, in the way that the law leads to, in the way, that all the saints have gon in. Now further if the question be, well; but how

hall I keep it . I may be ready to milethis trad.

I answer , there is a certaine fagacitie that God givesto a man, by which hee findes out this way : for though the way be plaine in it felfe, vet, it is not fo to every man, it is hardro finde out this particular way. Thefe fleps of Gods Commandements, I fay, it is hard to findothem out, except there beea particulargift given him, even as you fee, there is a gift givento the Dogge to finde out the Hare, to follow her fteps, there is a certaine fagacitie given to that creature, that another wants, by which it followes the steps of the Hare, which way foever the goes (I may use it for a fimilitude, a farre off ex-pression.) So, I say, there is a sagarcitic given to the Saints, a certaine new quality; that others want, by which they are able to finde ut, the steps of Gods way, fothat they areable to trachim: When they are at a loffe, they will not runne on upon any falfe fent, but caftabout, (as fometimesthey loole God, fometimes they know not which way they must follow him.) This gift weemust labourto have. Therefore David prayes so oft that God would teach him his wayes, that hee would make his way plaine before him, that he would direct him, &c. As acknowledging that he was notable of himselfe to findeit out, except Ged had directed him to it.

Onething more isto be added, there is this fimi-

Queft.

ANTO

The Saints
have a fecret gift to
finde out
Gods
waits,

Simile.

litude in this metaphor, that as, when a mangoes a jouthey, it is a confiant communed page, it is not a little stepping to and fro, and walking for recreation,, a walking as a mandoth in a Gallery, but it is a constant course, he walkes on, So likewise.

The courferf a Christian life, it is a conftant conti-

When a man doth not good by a fir or two, but when he continues in well doing. When it is the ordinary confluences of this life. I have 11000 01 01

Now weewill briefly make formule of it, and the uses that be but the cetwo, according to this finalitude; and the agreement of this walking with a Christianite. I shad or aggod an ornavigalia

If Childin life, be ofthis nature, that it is like a walking in a journey, that every act is a fee p, then it should flirre us up to confider feriously, what a bulineffe wee have whand ? to confider for what purpofewecathe theo the world, handly, to got lourney, not to fir ffilk horto beliffe we are to travaile a part of this fourney every day, and there forethe first thing weare to do, is to choose a right way! you must know therefore, that there are misny thousands (it is the right common condition of men in the Church) that thinkethey are in a right way, and fo go on in it without examination, wheras indeed every man by nature is fet in a wrong way as foone as he comes into the world, wherein hee travaileth, a way that leads to destruction; fo that tilla man begin to fee his error, till hee beginne to come ferioufly to confider, this is not the way I fhould follow, and to choose a contrary, hee travailes

Dott. 2. A Christian life is a constant journey.

V/c.T.
The end of our being in the world is to go 2 journey.

Every man by nature, in a wrong way.

vailes not toward heaven, no man is income fay, no man is in this journey till then; David faith hee chose the way of Gods Commandenents. There must be a choice and this must be upon special confideration, for no man bathabis without choice: now in choice there is not onely ataking a thing into confideration (which is naturall) but shena man is faid to chuse when he pitcheth upon it, when his refolution is fixed , when hee determines upon this way. Therefore, when you beare there is fuch a walke, make that use of it, chuse the way of Gods Commandements, That is s willingly take that way, go it resolutely, sweare within thy felie, as David faith, I have forme that I mill faring thee, and walke in thy way. I fay, this we thould bring our hearts to, and you hall know by this whether you do fo orno: A man, that chooleth a way, that refolves to goe that way, if heaber our of it at any time, and be told, Sir, you are out of the way, beis glad of the admonition, hee is willing to go into it againe: So that, I fay, thon mail know whether thou choosed the way of Geds Commandements, or no bythis, what doft thou when my fug gestion comes from the hely Ghoff, that sels thee this duty ought to bee done, this finne ought to be abflained from, art thou obedient to it? When thou are admonified by thy friend, that sels the shis is not the way, this is an error, this is an o thou ready to turne out of it? are thoughed of fuch an advertislement & When show hearest rules given thee out of the word, from day to day, from Sab

How to know who ther wee have shofen Gods wayes, when thy error is discovered to thee? It is a figure shou choofest the way. Let a man resolve on the way to a Coast, to a Citic, when it is discovered to him, that he is out of the way, certainly if it been the way that hee hatheholen, he will easily be readle, and willing to turne to it. Indeed, this is a figure man hatheholen he way. David chose to serve the Lord, and therefore when Nathan told him of his addition, and murther, hee quickly returned againe; So it is with all the Saints, it is not so with other men, when they are told of going out, they go on still, because in truth, they have not chosen the way of Gods Commandements.

Vie.2. Wemust ponder e-very stop.

Prov.4

Pal, 119,

Secondly; It is not enough to choose it in generall, but likewife, you must looke to every step you take, take heed to every ftep in this way. My Belo. wed (as you heard before) there is not an action, but it is aftep, it is a pace in the waythat leades cither on the one fide, or on the other cither towards hell, or towards heaven, and therefore it is notenough to lookethat you walke in the way in generall, but likewife, you must ponder your steps. You fee that expitetion Pro. 4, faith the Wife-man, Ponder the waies, and order thy fteps aright; ponder thy waies, that is, a man is to confider every ftep he takes, isthis right? Doth this rend towards fuch a journey or not? This pondering of our waies, is exceeding necessary, it is that which David con-flamly practiced Pful. 179. 36. I confidered my wayes, that I holght curve my feet to thy reftimeny. confidered my wates, implying that, Except a man looke narowly toit, except he confider his fteps

from time to time secrept herefic of upon hem sold looke which way they rendy hee will not be able to keepe the wates of God's Commandements as the

Why buvis it necessary that a man must thinke upon every action what his end it, when a man is bufic in his fludys when lice is bufierin his trade, when he is bufied in his particular calling, in it he ceffary th at every particular action foculd be looked upon other he thould be menhis actual shoughe, except hee bee ever abinotoficialion and inhim done u pon every action, but that it thould be done, as is neceffary, to keepens it the right path, even usyou fee, it is in a journey, when a man refolves to de from one towne touchen that hinks not every step he takes of am going to such a town: for, by vertue of his first intention hed takes these Arps: forhat the marke and the aymeshat he hath is the cause of every flop stange we chink count it every flep hee takes? Somethe action ithat wee do, I fay, it the ayme beright though wethink not upon every action we do, yericis deneby verme ofthefirft intention: and fo Fel accepts abits As we fee; an Arrow when it dies to the matke, or a Bowle when it runs, there is not a hew putting on but by vertue of the first strength by, which it was

throwne out, of by which it was flor, pafferb, and goes ontowards the marker fairfuln actuans life; by vertue of the first ayme that a man harb, though he thinke not of it, upon every particular occasion, his heart goes on, hee travailes toward the marke:

Queft.

Answ.
How force
it is necesin every action to
thinke of
the end.

thetefore, I fay its smother that yield best action.

quire

Motwith funding, it is necessary; that it be very free

Ouch.

quently done; because we are fo teady to goe out of the way; There is a firaight way; that God hath chalk'd outtous, and we are ready ever and atton commeous, we have fill fombbyas, or other, upon ussthat drawes usouctionithat way . Either fome falle feares, or fome vaine hopes, or fome fancy, and inordinate appetite formething, or other drawes us our white except a man tooke very narrowly to it, except hee bee ever and anon reflecting upon his wayes he will not keeple the way, therefore it is necoffary, that we be ftill edufidering, and pondering our waves, and so much the trather, because as the Apolite laithy Kapanymout abat many run in a naces As if he should say all the world eravailes roward heaven every mangoes fomething that way therefore, faith he take heed these are but a few not with standing, that greate goale, that got the poize, few throad district the dans over quing therefore; faith he, take hold how yourned. So, I fay, there is much fored to be taken in this race, many goe out of Eype, manythat goe from linne a certaine way, but they necessaries to Tokken, they walke accertaine way in the Wilderselle bunchey come not home. Thereforerodirect you mist know this, that thereis addates in this way there is a recitude and a firal ghenete in this way, and chirally, there is aderminebrendth in this way, where is a length in this way and therefore you must goe trastily in it

you must run the moy of Gods Commandements, as Divid (aith a for cheefe is a length in it; that it; it will for be dispanded with an easie page of God re-

Note

thinke of

the end.

Alength in Gods wayes,

quires

requiresevery man to make hitle in city he with quicken his pace in the way to between Now the cause why men goe on flowly in this way, is from halting because they halt in this way, in other paces fometimes we grow flow by wearinefle bue in the wayes of Gods Commandements, ftill dor flackenes comes from halting, and therefore you have that ofed often in the Scriptures omen meilayd to halt betweene two spiniones that is one kind of hale ting between two Religious, hee goes flowly forward in either of them, that halts betweene two, he profits little, he goes flowly on As there is a halt Halting ing betweene two opinions; fo there is a halting betweenerwo objects, dad and the world. A man defires to ferve God, and yethe defires to have vaine glory, or defiresto make upan eftate, Bec. I fay, thefe diversale dions thefe divers befochts to divers objects when aman hangs too much upon the world, when he hath an eye too much upon vaisglory, when he istooke up too much with pleafures and diverslufts, this canfeth men to halt in the waies of Gods Commandments: tralting you know is either when one leg is found and another lame, os when we goewith one leg in a highen way, and anotherina lowerway, it comesall to one: thatis; when the heart dethiner wholly booke upon God; but lookes muchto the world, therefore you fee Halting, men much drenched in worldly butineffes, that are evercome with efects, that are dioused in them. they goe flowly on the wayes of God's Commandimens that go with one legit Cale wayes, and another out of them And folilewife when one at-

of flownes in Gods wayes.

double

the ground of it.

fe@ion

fedien and one define shall be good, and another thall be lame this caufeth a halting in the wayes

and the

of God. Andtherefore if you would run you must have both feet whole; and found, withour lamenes, and both foet must be it the way. When a man is thus disposed he runnesthe wayes of Gods Commandements Labourto find what is the cause of thy helting, and ofthy flackoeffe, if it he worldly mindednes; the way to quicken thee in thy pace is to weanerfy heart from the world; if this bee the cause that makes thee flacke, and dull and heavie, and indisposed to prayer, and to other holy duties, (fomething thou dock, and thou goeft in the way. but flawly and dully;) the cisthe way to heale it! And so againe, if it be some throng Just, be it what it wil be that canfesthee to halt and to go flowly on, healethat dechou hale be able to son the wayes of Gods Commandements: David calsing frair ning when he could norrun. Therefore, fayth he, I shall run the wayes of they Gommandements; when then baft inlarged my beart. Thatis; Every luft is a ftraining, the removing of it givetto a liberty

Luftslike fetters.

draight,

ments.

Thefecondis, there is a Araightneffeinthis way, there is no way that leads unto any place, but it is

to the heart; every luft is as fetters, and flackles that ftraitenthe fpirit; that are a bondage to the fpirit: thattake away the liberty of the spirit : Therefore the removing of the luft, what foever it is that fets three free, (asit were)and when thou are free, and at liberty when there is no impediment, thou art able to runne the wayes of Gods Commandeowly on the waves of Gods

Araight

ftraight: for if it were crooked, it would not lead to that place. So that every walke, every certain walke is straight : to are the wayes of Gods Commandements, they are Araight: now Araight is a relative word, that is, it is between two extreames, as we fay a Line is ftraight when it runs between two points, and goes not out from either of them, that we call straightnesse:if there be any exorbitation of the line, now it is not ftraight but crooked: now the way is fayd to be straight in regard of these two termes; A man indeed goes from misery to happines, and the wayes of Gods Commandements, are the straight wayes that lead to that, if you walke crooked in the way you step oucto one of the two extreames, that is, you step out from the way that leads to happinesse, you step out to some trouble, to some mischiefe, to some evill, some punishment, when you step our from the way of Gods Commandements So that that is tobe observed, that this is a straight way. And therefore seeing this leads straight to happineffe, and every declination is a stepping out to mifery; You have reason to takeir, for itis the shortest way, that is one condition: you have two motives to this way.

One is, it is the shortest way, the other is, it is the plainest way. We have a rule in the Mathematicks. Alwayes the straitest line is the shortest, looke how much bending and crookednesse there is, so much the more length there is in it, the straightest way is the shortest So, if thou wouldest goe the shortest way unto happinesse, keepe the way of Gods Commandements sisting doll not, thou go-

Stepping out of Gods wayes tend to mitery.

Gods wayes nearest.

clt

Inftances of ftepping out of Gods wayes. eft about, thou art a loofer by it, that is the neerest way. For example; that I may a little expresse it to you, lase when he would goe about, and not keepe the ftraight way, when he would make haft to get the bleffing, it was a going out from Gods wayes; was it not a going about to his happinesse ? You know how many yeares trouble it coft him. So Da. vid when he would goe out of the way, in his Adultery, and murther, did he not go about towards hishappines? Was he not an exceeding great loofer by it? You know how much it cost him, what great afflictions hee had, the sword never departed from his house; what greattrouble, being cast out of his Kingdome by Absalon &c. that was a going about to his happines. So this is a fure rule, if there beany crookednes in a mans wayes towards God, it is agoing about to happinesse. And so Asa his beart was perfect all his dayes. But when hee was ont of the wayes of God, when hee stepped out of these wayes, and made to his feete crooked paths, did he not goe about for his own happines! The prophet comes and tels him, Afa because thou haft done this, from bence then shalt have warre : the case was this, Asa would needs seeke to the King of Affyria, and the King of Damaseus for helpe, it was a finfull policy in him, it was a going about, hee should have kept the straight way, and have trusted God with it, but when he would doe this, when he was crooked in his wayes, it was a leading about to hishappines, the prophet comes and tels him, the hoft of the King of Aram should escape out of his hands, and likewischee should have warre all his histime, and so he had much troubleat home, and warre abroad, and at length hee was given up to a fore disease that was his death. Thus hee went about, and so doth every man when hee sinneth:

fortheother is the straight way.

Secondly, As it is the nearest way, so likewise it is the plainest way. When a man will goe out of it. he meets with fnares, there are vanities in those waies ; asit is faid, he catebeth the crafty in his owne deceit, or in his owne actions, and enterprises, 1 Cor. 3. he catcheth the craftie; that is, if a man will goe out of the way of Gods Commandments by any carnall policy, & wisedome, it is not a plain way, it is a way wherin he shal meet with some snares there, he shall not goe safely in it. So that you may take that for a fure rule, when a man goes out of Gods wayes he is not fafe, he is subject to some snare, to some net or other, wherein hee may be taken therefore let us keep the ftraight way, it is the beft, and iris the neerest. Asit is said of Ahimaaz he ran the way of the plaine, and so though Cufbi went out before him, yet Ahimaaz came to his journeles end, much before Cufhi, because he went the way of the plain : So he that goes through the plain way, though he feeme to have prefent difadvantage, and troble, yet when all is fummed up, that will bring him foonest to his journies end, he shall come soonest to happines and quiet that way, he takes the faireft courfe, by probabilitie in carnall wifedome, and policy, and fleps out of Gods wayes, though he thinke that the nearest way, yet he shall find that he goes about Let 2 man thinkewith himselfe, by declining, I may escape

It is the

I Cor. 3

No fafety out of Gods wayes; Nose.

lescape such a trouble, such a strait, such a disadvantrage, that will be fall other men: perhaps thou mayest, but yet I say, thou goest about, thou art no gainer by this, it shall be paid thee home in arrerages, thou shalt lose it in the long race, thou shalt find that he that goes the plaine way, shall come before thee to thy journeys end, to happinesse that we all ayme at 3 that is certaine still, he that keeps the right way, he takes the shortest way to happines, he that thinkes he takes a wifer course then God, and therefore will decline those troubles, by winded waies, that another brings upon himselfe by keeping the plaine way, I say he shall find himselfe deceived: he goes about towards his happines.

A breadth in Gods wayes.

The way broader to us, then to the Iewes.

Laftly sas there is a length in this way, and a ftraitnesse in it, so there is a breadth in this way there is a latitude, a certaine proportionall breadth. Theway to fome man is broader than to others, and to the fame man the wayin some places is broader, in some narrower. The lewes way was narrower then ours, there is Christian liberty that hath enlarged this way, and made it somewhat broader towalke in: for as the Christian liberty ismore, so likewise is the way broader: We have more liberty then the lewes had in many things, we are freed from that yoke of bondage, that first observation of Mosaicall Ceremonies. And fo againe, I'fay, one Christian hath a narrower way then another :that as a man is fubjed to more temptations, to more occasions of fin, fo must he make his way narrower, he may not walk in fo broad a path as another. Againe, the same man in some part of his way must choose a narrower

way

way, in some he needes not as for example, a man that is subject to run out in such a recreation, another man may walke in a broader path in the use of that recreation, then he may; for to him it isan occasion of evill, hee is ready to bee snared, and to bee transported with it .: one man is apt to be carried to drunkennesse, if hee see but the Wine, if he come but neere it, he must not looke on the Wine in the cup; one man is quickly fet on fire with incentives of luft, with an object he may not come fo neere, nor be fo bold with them as another man may, one man is apt, if he come to fuch a company, to receive some hurt, to bee intangled with them, he is apt to learne their wayes, to goe a long withthem, fuch a man may not be fo bold to come neere that company as another may, that is not fubject to that temptation, fo that there is abreadth and anarrownes in these wayes.

Now our care must be not to goe beyond this breadth: for it is a narrow way, there are familiaring it, Mar. 7. Therefore, I say, we have the more need to looketo it; that we step not aside, that wee lose not our way. Beloved, it concernes us much to look to it; because, when we goe out of Gods paths, we are still exposed to some hazard, and to some danger, we should looketo it; not only for obedience to God, but for our owne sakes: if a man be found out of the breadth of this way, that is, if hee take more liberty then hee ought (for it is prostable for us to know both our liberty, and our restraint, hee shall find stil some misery, or other come upon him: take heed therefore, less God meete thee out of the

Lawfull things to beforeorn, when they be occasions of fin.

Mat. 7.

way at any time; as hee faid to Eliab, What doeft then here? What makest thouhere Eliab ? indeed it was his fault, (when God had beene with him fo mightily, and had given raine at his defire, and wrought fuch miracles, to fend fire from Heaven to consume the facrifices, and after to flay so many Prophets of Baal: for a word of Iezabel, a weake Woman, to runne from her fo many miles, as farre as his feet could carry him, it proceeded from timorousnesse, and feare: God meets with him, and faith : What doft thou here Eliah ! What makeft thou here ? Asifhe should say : thou art out of the way, Though the Lord dealt mercifully with him, yet it was his fault, he was out of the way, somtimes feare puts us out of the way, and sometimes againe other passions, as Hagar went out of her way from her miftris(as we fee in the Chapter before the text) Hagar Sarahsmaid whence comme fishone Andwhether goeft thou? Gen. 16.18. Where we fee he puts her in mind of that duty the did oweto Sarab, of that particular calling the was in: As if he fhould fay ; Hagar doft thou remember what thou artedoft thou remeber what particularcalling thou art in: Art thou notsa. rahs maid thou shouldst bee about Sarahs busines. what do ft thou here in the Wildernes running from thy miftris elfthou be Sarahs maid, whence commeft then & And whither goeft thou? As if he should say thou art out of thy calling, thou art out of thy way. So you mast thinke with your selves, when any man goes out of his calling, when hee goes out of the duties of either of his callings, if God should meet him, if an Angell should meet him and should

Gep.16.18

fay, what doft thou here ? Thou that art a Minifter, what doft thou doing the thing that belongs not to fuch a one to doe? Thou that area Tradefman, a Lawyer, a Student, whatfoever the calling and busines be, that God hath set thee in when thou art stepping out to by wayes, that are not furable to fuch a calling, God may fay to thee, and thou maieft fay to thy felfe, as the Angel faid to her a What doft then here Hagar Sarabs maide & He purs her in mind of her calling, fo must wee, and fo much the rather, because weare never out of our way, but at that time we'are from under Gods pro. testion, we are from within the pale, we have no promife of fafery, it makes us exposed to some hazard or other, and therefore, let us bee carefull of this. As the Ifraclites in the wildernes went not a ftep but as farreasthey faw the Cloud going be fore them, fo, Ifay, goe not a then but asfarre as you have a warrant, as farreas you fee God going before you and this shall be for your comfort.

their firair rules to prilon to loffes to croffes, to difgrace, to loffe of preferment, to loffe of friends ?

Belaved, know this, that the Cloud; as it was a dimodion to them, fo it was a procedion like wife; they
never followed the Cloud; but they were faffighte.
Cloud was a defence to them wherefoeven they
they went. As wee fee, Efay 45. The Lordwill evelwe upon every place of Mount Sion, and upon the afafemblier thereof, a cloud of frome by day, and a finining flame of firedy night for a point the glory, there
food bait defence. In the veries before he had faid, he
would

The danger of being out of Gods wayes,

Object.

God will be a cloud for defining and directly on so them that follows.

meanes: Limites Safetie a part of our wages.

WATER.

would lead them by the Spirit, this leading of the spirithe comparesto the leading of I frael in the wil. dernes, as they were led with the Cloud, fo shall you, and if you follow the Cloud; it shall be a defence to you: fo, I fay, walke with God, and he will bea defence to you sit is no mutter what the waies are, he is able to beare you out : for fafety is a part of your wages, therfore that belongs to him, your bufineffe is nothing, but to find out what your way is, and to walke init, the care of the worke belongs to you, and the other is not your care : therefore (to flut up this exhortation) learne to do this, to pray, that God would shew you his wayes, that hee will incline your hearts, that he willteach you, as he doth the Ants and Bees, and not onely to flew you thewayes you are to walke, but give you a fecret in fligation, and inclination to them, and if you feeke him, and your hearts be upright and depend upon him, hee will shew you the path that you are to walke in : upon that condition, that your hearts be fincere, and upright. Againe, let us depend upon him, that we may feeke to him, and truft in him, and he will shew us the way.

Having found the way we mult runne.

Our pacein Godswaies must an swer our meanes: Simile. And as we are to seeke the way, so wee must run it, and not be slow, and slacke in it, but run the way of Gods Commandements; that is goe apace. Now every mans pace is according to his meanes, and his ability, according to the might that God hath given him for that may deceive us; A man may thinke he goes fast, when goes but flowly; because it is not according to his ability. As, you know, at all man when he doth but walke, he goes much faster

then a child when bee runnes, and yet hee goes but flowly, because it is not according to his ability. Beloved, our walking is fafter or flower, according to the feverall meanes and through that God hath given to every one ofus ! some man hath a larger understanding, hath moregrace, more experience, better education then another: he must run faster. he must doe much more good in his owne person, he must be more frequent & fervent in holy duties. he must be more diligent in drawing others to God. another, that hath received leffe, though he goe a flower pace, yet it may be running to him, when the former doth but walke: So in every particular; A rich man that gives fo much; It is but a flowpace to him, when another, that is poore, gives leffe and that is a quick paceto him, And to in like cafes Therefore, I fay, letus choose out the right way, let us pray to God rodired as gto fben it to us, up on every occasion, that wee may not mille it. And let us not onely walke, but let us walke apace, and run the way of

another, from which Vi find zicht onthe

The second Similinede was in the continuer, and continued action. Now our second Contequence of the second second Similar second between a Christian life, and a journey from placeto place: I say, it agrees with it in this, that they are constant; there is a continued cenor of actions in a Christian mans course: from whence, I say, we draw this: If it beso, if there be this similar to the second sec

Note.

Vis. 2, No more be judged by form: particular actions.

a child when her runnes, and yet heegoes bar were because it is not according to his shill by the second the shill be a s

THE

SEVENTH

GINAMA SIZI

Walke before me, and bee thou perfect

which winnines I full youthe finilieudaltes in chefectworthings. First, in the minimum of the journey, there is a another, from which there is a different there is a

path, &c.

The second Similitude was in the constancy, and continuednesse. Now our second Consequence or Gotal ale, we must draw from the second Similitude between a Christian life, and a journey from place to place: I say, it agrees with it in this, that they are constant, there is a continued tenor of adions in a Christian mans course: from whence, I say, we draw this: If it beso, if there be this simili-

tude

Vse. 2, No man to be judged by some particular actions.

tude betweene them ; why then leene man judge of himfelfe, or of others, by a ftep, ortwo, let him not judge of himfelfe, I fay, by a few actions, but let a man confider what his walke is; Walke before me and bee perfect ! Lera man confider whatthe ordinary, & ufual courle of his life is: if you should doe otherwise, if you judge aman by an action or two, you shall fee, the best of the Saints have beene fubject to divers failings, you shall fee Neab drunke & you shall fee Lot committing incest, you hall fee Mofes speaking unadvisedly with his lippes, you shall fee David committing murther, and adultery and making Frish drunke, many fuch faylings, you thall fee in all the Saints, you hall fee Hezekiahlong fling of his treasure, you shall see David numbering his people, &c. So that if you judge of men by a few actions, and not by their constant courfe, you shall condemne the generation of the just.

Againe, it is as true on the other fide, if you will judge a wicked man by a few steps, and not by his ordinary course, you shall be as ready to justifie the wicked: you shall find Cain facrificing you shall find Saul among the Prophets, you shall see Hand entertaining John Baptist, you shall see him heare him gladly, doing many things at his preaching, and admonition, this you see frequent, and usuall: Therefore, I say, we are not to be judged by a few actions, and a few paces, but by the constant tenor of our life, by what we doe in ordinary, and usuall course for there is no man so good, but he may have some swarpings, though hee have chosen the way

Indging of men by one or two actions com democs the righteous and justifieth the wicked.

Note.

of Gods Commandements, yet oft hee may mille that way he may oftenbe drawn out of the way he may often be transported with some strong temp. tation. Again, on the other fide, there is scarce any man fo bad, but fometimes he may come into the way:you have men that have no constant place to travaile to, yet, for a fit, they may goe into the high way, as a theife or robber may doe. Therfore, let us learne hence not to indge our owne efface, or other mens, or censure either our selves or others by a few actions: And I have this ground for it, that you may fee the reason of the rule. A mans constant course proceeds from the inward root, & frame of his disposition, from those principles that areingrafted in him, I say, his conftant course proceeds from it. Those same by-scapings out, whether they beto good, or evill, they doe not proceed from the frame of the heart, but from the evill that is in the good, and from those good things that may bein the evill. You shall see it so in nature ; Take a river let it bee dammed, ftopped vp. yet if the course of it be naturall, if the vent, and streame of it be to go downeward, at the length it will over-bearethe damme, and will runne over it; or let water that is fweet, be made brakill by the comming in of Salt water, yet, if naturally it be fweet, at the length it will worke it out fo, I fay it is with every man, looke what the conflant ftreame of his disposition is, look what the frame of it is, that which is most naturall, and inward to aman, though it may be dammed up, and stopped in such a course, for a time, yet it will breake through all impedi-

The confinite our fe of life comes from inward principles.

Note.

Simile.

ments. Though there be some bracksh, some evill and sinfull dispositions, that may breake in upon him, yet he will weare them our. So it is a strike on the other side; let a wicked man step into a good course by some trouble he is fallen into, for by some good samiliarity, or good education, or by some good Minister, yet long hee will not hold in it, hee will breake through that impediment a because his naturall disposition, the streame of his heartruns another way.

Befides this ground of it, there is another cause of its Because the ourward occasions both for good and evill, I fay, they are both forcible, and yet transitory. Evill men have some outward things, fome outward helps, which put them on to a good course, they are so effectuall, and yet God fuffers them not alwayes to have them, but takes them away, they are but transitony: Therefore a man may walke in a good courfe, whose heart is not yetright, and yet long he shall not doe it : because those outward occasions shall be tooke from him : As for example, Jeash walked in the waies of God, all the while that Ichoiada lived, here was the outward occasion, he was drawne with another mans finewes, he was heared with another mans heate; and when that man was tooke away; you'fee, hee fell to his owne course, and by as againe the outward occasion was but for a time, and so hee returned to his old course.

The like in the case of Vaziah, hee was hemmed in for a time, with Zechariah the Prophet, but, saith the Text, after his dayes, his heart was lifted up to

Why a Christian continues not in the evill hee doth, and a wicked man in the good hee doth.

Outward occasions forcible to good and evill, but they be transitory.

Instances

destruction. And so Hered, hee kept within compaffe, he was ftirred up to doe many things at the preaching of John Baptift, but he did not alwayes continue for God fo disposeth it, in his providence, hee will not suffer evillmen alwayesto have these outward occasions of good : As it is as true on the other fide, good men may have strong temptations, that may transport them for a fit, but Ged will not fuffer them alwayes to lie upon the godly, he will not fuffer a temptation of affliction, he will not suffer the rod of the wicked to lie alwayes upon bim, it may for a time, and hee may for a fit put out his band to wickedneffe, hee may upon fomcexigent upon a sudden when he is put to it, upon someourward trouble, or croffe, when his heart is shaken, and diftempered, when he is not himselfe, but God fo disposeth of it in his providence, that they shall notalway lye upon him but they shall bee remo ved in due feafon, as well as the helpes to good shall be taken from the wicked. So you fee, that may come to paffe for a few fleps, for part of the Iourney, an evill man may goe right, and a good man may (werue from the straight way : Therefore, let us neither judge our felves, nor others by it : for if wee should, wee should justifie the wicked, and condemne the generation of the just. So much shall serve for this Use, and for this point.

Dott. None but perfect nen have ntereft in Gods All-Sufficiency.

The next and main point, that we intended, was this: That

Whofeever hath interest in Gods All fufficiency, muft be aperfect man.

That is, He must be fincere, he must have inte-

grity of heart: though hee may be subjected many infirmities, yet God requires this of him; If I bee All-sufficient, sayth he to any man (that is the scope of it) he must be perfect with me: I am All-sufficient, therfore be thou perfect, otherwise thou hast no interest in this All-sufficienty of mine. The point is cleare, and it is a point well known to you, I shall not need to confirme it by any other places of Scripture, but rather spend the time first in giving you the grounds of it: And secondly, in shewing to you what this intirenesse, and perfection and sincerity of heart is.

First, I will shew the grounds why no man shall bee saved, nor ever have part in this all-sufficiency of God, except hee bee perfect, except he have inte-

grity of heart.

First, because the new Adam should otherwise not be fo effectuall as the old: the new Adamshould not be so powerfull to communicate grace and life, as the old Adam is to inftill corruption and finne; for the finne, that hath beene conveyed to us by the first Adam, hath no integritie in it, it hath gone over the whole foule, there is a whole body of death that hath possessed us: Now if there should not bee in those redeeming actions by Christ a contrary integritie, and perfection, athroughout holines, (as I may call it;) The plaister then should bee narrower then the fore and the remedy should be inferior to the disease, Beloved, you know, a leprofie is goneall over, except the holineffe were all over too from ropto toe, I fay, there would not be an answerablenesse in the second dam, hee should

Real. 1.
Else there would bee more power in old Adam to communicate sin, then in the new to infall grace.

not

Reaf.2. Else Redemption should not! be perfect. not be able to do as much good, as the first was a-

Secondly, the work of Redemption should be done but by halves, if the Lord should dispense with imperfect holines. The works of Creation, you know were perfect, God lookedupon all his workes, and he faw that they were very good. Now do you thinkethe workes of Redemption come short of the works of creation? Are not they likewife perfeat when the Lord shall looke on that worke, shall he not say likewise, it is very good ? If you doe marke the parts of it, hath not Chrift redeemed us from our vain conversation? The boly Gboft, doth oothemortific every finfull luft? The bloud of Christ doch it not wash every fin ? The Word and meanes of grace, do they not frike at every rebellion? It is certain they do and therefore there is an integrity required in all:otherwife, Ifay, there should be an imperfection of the revoc of 201

Object.

If you object, notwithstanding this, though Christ hath redeemed us, yet, you see, There are many imperfections lest in men: and therefore, how can you say the works of Redemption are perfect?

Anfw.
The works
of redemption perfect
in parts,
though not
in degrees
in this life.

I answer, they are not perfect in degrees: for they must have a time of ripening, but that which wants any part of perfection, though it be ripened, when it wants the roote, and principle, when the frame and first disposition is not right, let it grow up never so fast, it will never be perfect: So this is true of the workes of Redemption, of the workes of God in a mans heart, of destroying the works of

Sa.

than, and setting up a new building, which is the worke of lesus Christ, and the end for which he came; Isay, this is true of it, it is perfect, it want onely growth. As you may lay, it is a perfect seed, when it is ripe it will be a perfect slower, or it is a perfect plant, when it growes up it will bee a perfect tree, it is perfect in all respects. Such a perfect on is in the workes of Redemption, and if the heart of man be not entire, if the worke of grace, be not throughout, if there be a defect in the principle, and constitution of it, there should be a defect in the workes of Redemption, which indeed cannot be.

Thirdly if there were not perfeaneffe of heart wrought in all those that should bee saved, the commands of the Gofpell should be commands of impossibility : for the Gospell requires at our hands, that we should have respect to all the Commandements, that we should keepe the whole Law in an Evangelicall manner that is, in a true indeyour; the Gospell requires that wee should love the Lord our God with all our bearts, for the truth of it; It requires, (in a word) that we should keepe the whole Law, in that fence, fo as to fquare our livestoit ; tokeepe it in all truth, and fincerity, though wee cannot reach the highest top, and degree ofit : Nowif the heart were not perfectly holy, that is, throughout, there could been proportion betweenethe Commandements, and the facultie and ability upon which the Commandement lyes: for it is certaine, except the heart were perfectly hely, ir could not keepethe whole Law there were an impossibility, wee should not reach

Reaf. 3. Elfe Gods comands thould be impossible.

There is a projection betweene a perfect heart and Gods Com mande-ments.

reach every Commandement. And therefore there must be integrity and intirenesse in the heart, that we may be able to keepe them, at the leaft in an Evangelicall fincere manner, though we cannot per-

feely keepe the whole Law of God.

Real.4. Elfe the Covenant were not musuall b tween God and vs. Pfal 18. ?

Fourthly it is required, because otherwise there should not be a correspondencie, and agreement be tweene the Covenant on Gods part, and on ours, God hath fayd, he will be All-fufficient, but he requiresthis againe, on our part, that we bealtogetherhis: My beloved is mine, and I am bis, and Pfala8 I will malke perfectly with them that walke perfectly with me: there are the termes of the Covenant, the Lord will have it thus farre vpon even termes, there shall bee an integrity on both fides, and therefore if a man be holy but by halves, that makes not the match, it makes not the agreement betweene the Lord and vs : for all and halfe is not a match but all, and all is that which maketh the match, the agreement and futablenesse betweene God and vs: and this is another reason why it is re-Now last of all, this perfection, and integrity is

required: because otherwise, all that we doe is no-

thing, is to no purpofe : for except you feeke the

Lord and fervethe Lord with a perfect heart, you

Reaf. s. All is nothing that vee doe

ferue him not at all, you cannot ferve him as God you cannot ferve him as a Mafter, you cannot ferve him as a Lord; as a foveraigne commander, except your hearts bee perfect with him: This reafon I take out of Mat. 6. a place well knowne, No

man can fervetwe Mafters. That is: It is true, a wo-

man

man may love many as friends, but Thee can love burone as a husband. A man may looke to many Subordinate ends, but he can have but one vitimate end: A man may have respects, he may affect many thingsin a remiffe manner, but to affect many things in the highest degree it is impossible, his affection can bee bestowed but upon one Therefore, I fay, to ferue him as God, it cannot be except the heart bee wholly bestowed on him if you will take in any thing with him either credit, or profit or pleasure, now you make God an Idoll and you make that as a God, : fo that whatfoever, a man loues and respects or obeyes " I would aske him but this queftion : Either it commands the fame thing with God, when it comands under him and so in yeilding to that you obey God himselfe, or else it commands somewhat different, and fo, in yeilding to that, and not to the Lord, you reied him, and take that for God. Therefore I lav. the heart must be perfect, or elfe the obedience is nothing at all. So much shall fervero flew you the grounds of this, why fuch a perfection, and finceritie and integrity of heart, is required in all those that shall be faved, guivesto but

But the chiefest businesse will bee here to shew you what this integritie is the best way to finde it out, is to open to you all those expressions in the What fin-Scriptures, by which it is prefented to us, and you shall find them to bethele five . And in the ope in. ning of them, we shall sufficiently the you what Succriple this fince ritie or perfection of hearris. To aning and fire ex-

First you hall find it often expected by parity preficts,

ceritie and uprightnes.

Purity and foundness Purity whats and foundnesse, Blessed are the pure in heart, and Godin good to Ifrael, even to them that are of a pure beart. Now what is it to be pure? That is pure which is full of it felfe, and hath no other Heterogenall thing mingled with it: So that heart is pure, which hath no finne in it, which is holy, which hath a renewed quality of grace, which hathan inward regenerate man, that will mingle with no finne, that is full of it selfe, and admits not the mixture of any finne. My Beloved, I must be warily understood here, Ifay, it admits not the mixture of any fin. It is true fin may cleaue and adhere to a man, as droffe doth to the filver, but it mingles not with the regenerate part, northat mingles not with it that is, it enters not into the frame and constitution of a mans heart, it is not weaved into the texture of his heart, it is no ingredient into the very frame and fabrick of it, but though finne bee there, yet the heart still casts it out of it selfe, it resists it, and rejectsit, and purifieth and cleanfeth it felfe; from it this properly is a pure heart. As in other things, you fay athing is pure, when it is folid, and cleare and vamined, though it may have fome droffe, and fome mud, cleaving to it, you fay, it is pure gold when it is digged out of the minerall, though there bee much droffe in it, and we fay, it is a pure ayre, though for atime, there be many fogges and mists, and adventitious vapours within it. So, we fay,it is pure water, though there bee many inundations of muddecast inroit, or that come from the spring or channell from whence it runnes. So aman may be faidto have apure heart, that is, a

Note.

Vhatfin

perfest beart, though there bee an adhesion of much droffe, many evill thoughts that cleane to him; yet, I fay they mingle not with him, that is, Beloved, it is certaine, that the holieft men haue a fountaine of original corruption in them, and from this fountaine finnes arife continually, as the scumme in the pot, but yet if the liquor be pure and good, if it be right wine or right honey, whatfoever the liquor is, though the fenmme arife, ftill it puriffeth it felfe, and cafts it out: this is the propertie of a pure heart; with the impure it is quite contrary, the fcumme arifoth as in the other, but it is fodden in, it is mingled and confounded with ir, there is not fuch a fegregating, fuch a cleanling disposition in, but there is a mixing of them together this similitude you shall find Exek. 24. 12. whence Itake it, for wearied her felfe Brek. 14. with lyes de . And her great femm went not out of her. There is a fimilieude going before of a boyling por into which much flesh was put, to which hee compares the children of Ifrael, of that time, but this is the conclusion that God makes, her great scumme went not out of her : As if he should fay, it is very true, the holiest men have their scumme rising in their hearts, as well as the wickedest men, but faith the Propher, here is the difference, ber great foum ment not out of ber: That is, though it arofe, and might have beene cast out, it was not fo, but was fodden in, and mingled together, and therefore fayth he, ber foumme hall be confumed with fire: That is, God will deale with her as we doe with pottage, when the four is fodden into them, wee cafe them

heart cafts out finne. as pure hwer doch

them in the fire, and the reason is given in the words following, for I would have purged thee, but then wouldst not bee purged, therefore they halt not be purged fromthy filtbines, til I have canfed my wrath to light upon thee : as if he should fay, I parmy word to thee which is as fire, I used such ordinances and means, I withheld none of them, and with those I would have purged thee, not by the inward purifying work of the spirit: for that could not esti. caciously bee refifted : but I would have purged thee, that is, my Word is as fire : It is a fegregating thing that differenceth, and that puts a Separation betweene the scum and the liquor, as that indeed was the end of the Prophets, to Separate the Precious from the vile. Now faith the Lord, when thefe meanes were used, when thou hadft the Prophets that would have separated the precious from the vile, inthy heart, as well as to doe it in the companies of men: Seeing this had no fruite nor effect upon thee, but still thy scum, and filthines continued in thee, and thou wast not purged : therefore I will deftroy thee, thou shalt never bee purged, but my wrath shall light on thee: So, my Beleved it is not the having impurities in the heart, that makes the heart imperfed, (that is the conclufion I grow to) but it is the futfering of them to be mingled, even with the inward frame of the heart.

Thus you shall find, if you would know the true difference betweenea pure and perfect, and an impure and vnperfect heart, instands onely in this he that hath a pure heart, there is in him a clensing, and purifying, a segregating disposition that casts

It is not having impurities rifing in the heart that makes it imperfed, but the abiding of them.

out whatfoever evill comes, though it be cominually rifing, yet fill hecaffsitout, though he be fill falling into some sinne, yet still hee is repenting, though many times he be mired, yet kill he wash. eth himfelfe againe, he cannot endure it be doch not as the fwine delight init, buthee hath another; a contrary disposition, he still cleanseth himselfe from it : That I rake to beethe meaning of that; Mat, 25. whereit is faid, That which comes from with in the man, as udultery, fornication, de they defile the man. The meaning is this, when fin rifeth ima man from day today, if he cherifh fin, and entertaine it; and fuffer finnes to dwell and abide in his heart quietly, without diffurbance, if hee fuffer them to be fodden in, as it were, now they defile the heart: But if finnes arife in the heart; and heeon rinually refift them, he continually caft them forthy he continually cleanfeth, and putificth himselfe from them, fuch a man is not defiled with them; nor is his mind defiled, nor his conscience defiled, but norwithstanding this continual ebullition of evils, (that I may fo call it) hee is a man of a pure heart, and with God: and this, I fay; is one of theexther is true, on the other preffions of pureneffe.

And solikewise soundnesse, when a manis sound at the heart, that is, another expression of this persecutes. Now a thing is said to be sound, tasan Apapele, you know, is sayd to be sound when it is not rotten at the core, thoughthere be many specks in it and a Ship is said to bee found, when there is no leake in it, though semay have some other stayes and defeas And a vessettlis said to be sound, when

P 4

there

Vafound sewed,

Mat. 15.

Soundneffe

Soundnes

Vnfound hearted, who. there is no clift in the bottom, though it may bee otherwise bruised and battered, yet, you say, it is a found Weffell) I fay, fo it is in this case, when the bottomelof the heart, and the inward frame of the heart istight and found : Though a man be subject to many failings, yetthis is a perfect man, and he hath a found heart, whereas on the other fide, take a min, my Beloved, (that we may thew you what this rottennelle of heart is) who doth admit a confant negles of any duty, or an ordinary committion of any finne, fuch a man may properly be faid to have a leake in the bottome of the heart, to be rotten hearted, to be unfound arthe bottome But a man, that shough he be subject to infirmitie, yet he had rather die then omit a knowne dutie, or to bee in a knowne finne, I fay, this man, though he have many infirmities, yet he hath a found heart : And the reason of it is this because such a man, although he have some weakenesse, some ficknesse, and infirmity hanging upon him, yet hee will grow it out, as one that is found in his bowels will weare out his ficknesse, and distemper, as it is sayd, if the infide bee cleane, the outfide will follow : And that is true on the other fide, let the infide bee rotten, though there bee a faire and a golden out-fide, as in an Apostle oftentimes, that fairenelle doth not continue long, but rottennelle will poffeffe the outfide alfo : That wee fee often in experience, and you shall feldome fee it otherwife: Trhinkethere is searce an example of it, but that an hypocrit, aman of an vnfound heart, though hee may carry a faite thew long, yet in the end, even

Hypocrific commonly difcovered before death. the outfide shall be tooke away, that shall vanish alfo, and rottennesseshall seize upon it : for that is the nature of things that are unfound, they flay not there, but they putrifie, and corrupt more and more & So that you fee throughout the Scriptures still those that were of imperfed heart, that is, that had unfound hearts, they were discovered beforetheir death : as Amaziab was, hee held out long, and fo was Isafb, and divers others: It is a rule, I thinke, that feldome failes : because God hath faid, he will curfe the name of the wicked, and it fall rot. Now except their hypocrific should be discovered in time, and that their outfide were removed, and made as rotten as the infide, how should his name rot? So much shall serue for this first expression, that is expressed by purenesse, and Coundne Te.

Secondly: you hall have it expressed by fim- Simplicity. plicitie, and finglenesse of heart : hee, whose heart is perfett before God, he is faid, Mat. 6.to hauea fingle eye, and lam. I. he that is imperfed is fayd to be a double minded man, contrary to which is danie, a man that bath a fimple heart, a heart without guile and fingle heart. Now if wee can finde out what this finglenes of heart is, this finglenes of eye and of heart, you will find out this perfection, that is here spoken of Walk before me, and beston perfect. Now a fingle heart is fo called from the finglenes of the object, that is a fingle eye, that lookes but Heart fing vpon encobject, and that is a fingle heart, that looks but upon one thing, likewife that is a deable eye, and a double beart, that looks upon two objects, and

A figne of anunfound heart,

Note.

A figne of a perfect heart. is divided between two, and knowes not which to to choole: like amanthatis in bivio, in a double way, he stands and looks on both, and knowes nor which to take; fo an imperfect hearted man, an vnfound hearted man, he stands & looks upon God. and upon theworld, and he knowes not well which to chuse, sometimes he is following the one, sometimesthe other, this is his condition, he is diffracted between both; fuch a man hath a double eye, and therefore faith the Text, a wicked eye, for fo it is called; if the eye be fingle, all the body is light, but if the eye be wicked: (for fo it must bee interpreted) if the eye be double, which is a wicked eie. So, my Beleved, an unfound harted man is not described to you, by any thing fo plainly, and perspicuously, as by this, that his heart is not pitched upon God alone : buthehath an eye upon God, and an eye u poncredit, he hath an eye upon God, and an eye upon his wealth, and an eye upon his pleasures, or whatfoeveritis, when there are two objects: for inthat regarda man is fayd to have a heart, and a heart, not as commonly it is taken to make a flew of one thing, and have another within. Butitis a heart and a heart, when there are two obiects, upon which the heart is fet, that the heart is divided be tweenetwo, and fo it is cloven afunder, as it were, and fait is double by the way of divition, and not by having one thingin thew, and another within. Now then, if you will find out what a perfect man is, Hay, it is hee that hath a fixed resolution to cleave to God alone, that hath his eye upon him, & upon nothing befides. This is a fingle heart, when

a man shall resolve (for instances will best make it cleare to you) when a man shall fay, Ioshwah did Well, fayth he, I fee you are ready to take divers wayes, but I am relolved for my part, for me and my house, we will serve the Lord, that I am resolved on. So David, I have chefenthe way of his Commandements, I have (wornesto keepe them, and that I will dee: When aman is once refolved throughly, when he is grounded, and hath a fetled refolution. an unchanged resolution, that pitcheth him upon one, he is no longer in a doubt betweene two, this is a perfect hearted man. So Moles takes this refolution, I will fuffer affliction with the people of God. as if he should fay, I have chosen it what soever become of me, though I be a banished man, though I live a poore life, though I turne from being Pharaohs sonne in Law to keepe sheepe in the Wilderneffe, yet this is my refolution, here I have fixed my staffe, this will I doe. Herein the perfection and integrity of his heart was feene. So the three men, Sidrach, Mefech, and Abednego. This, fay they, we are refolved upon, whether wee bee delivered or be not delivered, whether wee die or live, whatfoever come upon us : wee will ferue the Lord we will not wor flipthine Idell, And To lob, though be kill me, yet will truft in him. Than is, though hemultiply miseries upon me, evento the very death : yet I am refolved to ferve him. my heart is there pitched, his will I be. This is to have a fingle eye, and a fingle heart . When the heart is divided, it is imperfed, fuch a man is unconflantin all his wayes, faith James: Such a one

was Saul and fuch a one was Amaziah : that indeed

M:th.8.
An honest

isthe case of all hypocrites. And to this, I adde, that which is fayd, Matthew . 8. The fourth ground is favd to have an bonest beart : an honest heart stands in this, that a man resolues to serve the Lord with patience, and with abftinence, that is the definition, that I will give of it: he that hath an honest heart, he refolves to serve God in all things with patience, and abstinence, one of them is exprest in the Text, bee brings forth fruit with patience, the other I adde, for a more full explication of it. The meaning is this, he hath an upright, and honest heart that so pircheth upon God, that hee will not bee drawne afide for any thing : Now there are but two things that draw us afide: that is, either perfecution, affliction, and trouble. And for this the honest heart hath patience, heerefolves to fuffer them, whatfoeverthey be, and therefore he is able to go on: or on the other fide, pleasures, and divers lufts, that drew away the third ground, as persecution did the fecond : here the honest heart hath a resol. ved abstinence, hee is content to part with them, and to be without them: therefore he brings forth fruit when another doth not : that is, another may have a faire blade, but either perfecution, or elfe pleasures, and divers lusts come between, and intercept his marurity, that he never comes to any bearing of fruitto any purpose: This expression I put rogether with finglenes of heart, a heart without guile, and without mixture, because there is a fimihrude betweene them. So much forthat expression Mewife.

Twothings draw us from God.

A third Expression there is in the Scriptures. which you shall find in thefe words. ter. 2.10. The did not turne to me with their whole heart, but feie. nedly. And very oft, Thou Shalt ferue the Lord thy God with all thy heart. So that the wholeneffe of the Irec. 10.3. heart, the integrity of the hearr, he that hath this is a perfect man, hee that wants it, is an unfoundhearted man. Now what is this Integrity, and wholenesof heart, you shal fee in these three, their tegrity of the subject, the Integrity of the object, and the integrity of the meane, whereby the fubjed and the obied are joyned together.

The Integrity of the fubicat, that is the heart of a: man, that I call the fubiect. The Integrity of the obiect I call the Commandements, when hee hath refpect to all of them: The Integrity of themeanes I call that, which brings the heart, and the Commandement together, that is the use of all holy ordinances, and the abstinence from all occasions that may draw us another way. So now hee is a per felt man with God, that first hath a whole heart, that is, fuch a heart whereof every part, and faculty is fanctified: There is no part of it, but it is feafoned with grace, there is no wheele in all the foulebut it is turned the right way, according to that I Thef. 5. He is fantified throughout, in body, foule, and fpirit, I fay, when a man shall find every thing within him, readie to prayfe the Lord, and to looke toward the Lord, all that is within him. There is not any thing within him, of which he can fay, the bent of it is another way. I fay, fuch a man hath an integrity of heart a Another man, you

Integrity which confifte in three things.

The Integrity of the lubjed.

find it thus alway with him, that though in many things he wish well, and hath a good meaning, and good purposes, yet there is something or other. hath stollen away something in his heart, something within him is not right, it may bein his feare, hee cannot fay hee feares God, and nothing elfe : for there are many things, that he feares morethen God Sohe cannot say of his love to God, that that is right itmay be it is misplaced, though many other things may bee right in him, hee loues riches, hee loues credit; hee loves reputation, he loues his ease and conveniency, his practife, and employ ment: So that, if God and thefe should come in competition, he would be ready to violate his conscience towards him, rather then to part with thefe: And fo his griefe, that is not principally for finne, there is fomewhat or other, that you shall finde him faylingin, there is not an integrity in the Subject.

Note

2. Integrity in the object.

Iam.3.2

Iam, 1.26.

And secondly, there is as little in the obiect: he hath not an eye to all the Commandements, wheras the perfect hearted man, there is no duty, but he glues vp his heart to it: And againe, there is nothing forbidden, no sinne, but his heart is averse from it, and hee resists it to the vettermost. You shall see this expression, Iam. 3.2. He that can guide his tongue is a perfest man in many things we sinne all, if any man sinne not in word hee is a perfest man. Compare this with Iames 1.26. If any man among you seeme to be religious and refraineth not his tongue, but doth deceive his owne heart; this mans religious in waine. I say you may take but this limit.

one instance, that this is the judgement of the holy Gbest: should a man have an eyeto every Commandement, and should be but fayle in this one thing, not brideling his tongue, but give up his tongue to evill speeches, to let it walke loose, up and downe whether it wil, if he do but negled this one particular, yet saith the Text, all the rest of his Religion is but vaine: why e because there is not an Integrity in the obiect, hee hath not an eye to the whole Law, so that if a man faile in this, he is not a perfect man, if either it be in the subject, or in the obiect.

Orthirdly, if it be in the means, that knits thefe together, that is take a man that will not use all Gods Ordinances, confcionably, and in their feaien: that hee doth not pray, and receive the Sacrament, and use the Communion of Saints, and fasting, and every one in their season: I say, if he do not vie all the meanes and againe if he doe not abstaine from all the occasions, but if he venture upon evill occasions, and incentives to lust upon fuch objects, as are readie to worke upon him I fay. if there be a defect in thele, hee is an unperfect and volound hearted man : as you may fay of a mans body if you fee he faile in any of those things that are effentially to a mans health, that he will not drinke, nor he will not cat, nor he doth not fleep, he failes in the means that should make him found or elfe if he adventure upon the occasions thatmay corrupt him, he venters vpon poyloning, and infedling diet, infedting and peftilent ayre, &c. hee cannot have a found body no more can fuch a one

Integrity of the means.

have

have a found foule: So, I fay, that the wholenesse and integritie of the heart, it lyes in these
three put together. First, the heart must bee all
sanctified: If you say, how shall we know that:
Thus the hath respect to every Commandement
he failes not in anything, he failes not in looking
to his thoughts, nor in looking to his speeches, he
doth not neglect any affection that riseth in him
at any time.

But how shall a man know, whether he have done

this, or no?

They hang so one vpon another, that you may know the first by the second, and the second by the third, you may know whether a man have an eye, to every Commandement, if he vse all the means, and abstaine from alloccasions of sin, for if thou doe not this, pretend what thou wilt thy heart is false. So much for this third.

Vprightnes or ftraight acs,

PGLST.

The fourth expression, that I find in Scripture, is vprightnesse, or fraightnesse of heart: the word, in the original answers (Rectitude, and an vpright man, in the original as much as vir rectus) a straight man: Marke the way of the vpright, and perfect man, bis latter end is good, it is peace, Pfal. 37 That is: of a straight man, so the straightnesse of the heart, if we can find what it is: wee shall know what it is to have a perfect heart with God.

Now the straightnes of a man (for so I will rather expresse in this whether he hath straight and upright ends: An upright man you shall know by his aymes: he hath a night end, the aime and scope, and market hat his

The syme of an vpright man.

cyc

cyclsupon, is Gods glory, and his owne falvacion) to do and fuffer the will of God whatfoever it is to that is to be faithfull and diligent in his calling, to bee ferviceable and profitable to others, their are the things that are in his heart, thefe are the right ends: and he is faid to have a right heart; where ends are right, that pitcheth upon right and Araight ends, and likewise he that goes by a ftraightrule: for a right end never hath a crooked rule leading to it? But if a man would know whether hee hatha right end, thou falt know by this, there needs not any oblique way to leade to fuch an end burthon wilt go by a ftraight role, that is, the way of dedic Commandements is the rule that thou wilt walke by? Therefore ifthou finde this in thy heart, that there are devices, and plottings, and windings, and turning waies, that thou projecteft to thy felfe to bring any enterprife to paffe, now thou goeft not by a ftraight rule, but by a leaden Lestin rule, by a bended rule: whereas a right man, his eye is still upon the rule, he confiders not so much this and this I will bring to paffe, as hee confiders with himfelf, what is the rule I ought to walked by . For indeed every man hath fome certained rule, and principle in his heart, and all the actions that hee doth, proceede from those secret rules, though himfelfe take not notice of theme Now this is planted in the heart of an upright man, that ftill goes by a ftraight rule, though hee could defire many thinges might bee brought to paffe, yet if the rule will not hold, hee with not fecke it. This you fall firid Gate 6. Peace on the Gal. 6.

Thetale: ot a perfe& min.

A crooker bearthow discovered

Note.

crooked beart how discovered

Ifrael of God, as many as walke by this rule. They are the true Ifrael, that keepe the right rule; fo I will commend this to describe to you a right, and straight man, when his end is right, and his rule is right: That is, when his heart is not a crooked heart : for it hangsallupona ftring, crooked end, and crooked wayes, and a crooked heart. Hee that hatha right heart; that is, not a perverse, Pro.17.18, and froward heart; as wee fee Prov.17.18: A froward beart (as the translationis, that is a crooked heart) it findes no good. A man is then fayd tohave a crooked heart, when if you will lay to himany fraight rule, that is, give him any right precepts, tell him this you ought to doe, this is the just course, this is the way you ought to hold you shall never bring a crooked heart, and a straight line together, his heart will still bee starting afide from it, it will not cleave to it, it will not accommodate it selfe to that : for his heart is crooked. Therefore, when wee give fraight Counfells to them that have crooked hearts, wee doe but loofe our labour. If it were a straight heart, ftraight Counfell, and it would foone agrees fuch an expression you fee Pfal. 125. Hee that feekes him felfe in crooked waies, I will lead him forth with the workers of iniquitie; That is, when the inward bent of a mans heart is crooked when it will not entertaine ftraight, or right Counsells, but is still jarring, and disagreeing with them, fuch a man God rejects : Therefore (faith hee) hee will leade him forth with the workers of iniquiry; That is hee will reckon him as a worker of iniquiiniquity, and fo will he deale with him.

The laft Expression, that I finde in Scripture, to fet forth this perfection of heart is to doe every thing in Gods fight: When thou haft an eye upon the Lord, as well as hee hath an eye upon thee. So you shall finde, I Cor. 2. As of fincerity in the fight of God, when the second is an explication of the first, and fo here, Walke before mee, and be perfett : That is, if a man walke before God, andapprove himselfeto him, hee is a perfed man, for that thewes the difference betweene perfection and foundnesse of heart, and unfoundnesse, the one is truely fuch as willendure the utmost rryall, fuch cadere the as will endureeven the eye of God himfelfe, when that which is feigned, and counterfeit, will not endure it : so hee is said to have an unfound heart, that, like a drugge, carries the name, and the thew of atrue drugge, but it is not fuch as it is caken for, it hath a shew of a Diamond, or Pearle, and is not fuch; but hee is faid to have a found heart, that will endure the touchstone to the utmost tryalle that is able to say to God, Lord thes knoweft minernnotencie, as David did, and Lord, I befrech thee, fearch my reines, and my heart; when one can fay, as Hezekiah, Lord, then knoweft, that I have walked with an upright heart.

Now, Ifay, when a man is fo entire, when there is such truth in him, that bring him to what touch-stone you will, let him bee brought to the light, hee knowes his workes aright, hee is not afraid, let Ged himselfelookeinto his heart, that hath pure eyes, that can feareh every crannie of

to Gods fight.

heart will tryall in Godslight,

pprovide nides fell o Gods

Cor. 1.

it, to whom every thing is naked, yet hee shall finde him true that is, hee doth every thing, (if God looke to the most inward retired thoughts) in Geds fight, hee approves himselfe to him, such aone hath a perfect hearty So much thall ferve for the opening of this to you, what it is to beca per-

feet man, I will apply it very briefly.

Ve.I. To examine our Celves whether we be pediat or heart wide

odi omiceo

eryall in Codefight

You have feene the ground why god requires perfection, and that no man can bee favrd without it, let us make this use of it, to try our felves, let a man examine himfelfe whether bre be a perfect man, orno: you will fay, how hall wee doe it ? Indeed . I confesse it is a hard chingeo dog for men are Children in under fanding, and, as children are ape to be deceived with guilded things, they fee the outlides to be faire, they fees faire peece of gold, but they are not able to find out the base mettall, that is hid within. So it is our cafe, for the most part we are notable to find ouerbis truth, whether our hearts be imperfect, and unfound, and rotten, or no: Therefore we had need of helpe, I will name one or two,

1. Property; A wil. lingues to do and fuffer any thing that God com. mands.

And this is one rule (I take but foch as I finde in Scripture) that our Saviour gives by which you may try your felves, faith hee to the young man, when hee comes to professe to him, that bee had done thus and thus from his youth, fayth he, if show wilt beeperfeit go fell all shat than haft : As it hee should fay; wouldest thou know now if thou bee perfect, that is, whether thou have a found heart, or no; goe fell all shat show baft : As if hee should say , thou shalt know it.

by this, that is the meaning of the Rule, Got fell, ers. Let a min looke round about him sifthere bee anything in the world, any evill, any calamitic, that hee is not willing to fuffer, if againe, there bee any bleffing, any comfort, that he is not wil. ling to part with. I dare boldly affirme it, that fuch a man is an unfound hearted man: for example, pur the case that such a thing befall him, as imprisonment, that a man faith thus with himfelfe, I will endure other things, but for that, I have a crazie body, that will not beare it, I have a wife, and children, that must bee maintained ; I have debtsto pay, &c. that is a thing I cannot bear, and endure, letaman have but fuch a resolution as this, I will not beare this, fuch a man will prove an unfound hearted man, if hee bee putto tryall. And whenfoever the heart is not found God will bring it to the tryall, at one time or others or againe, put the cafe a man fay thus, I will endure a. ny thingelfe, but to be despised, to be contemned, to be diffraced, to loofe my reputation with my neighbours; to be a fingular man, to bee an Owle forevery body to wonder at, this is athing I can never endure, let this man be put upon it at any time, to doe any ftrangething; that is, a thing that seemesstrange to worldly men, that shall bring the cenfure of them uponit, let him bee pur to paffe through evill report, as sometimes he must be, let him be put to walke in the waies of righteoufneffe, (it feemes frange to them that you doe not thus and thus) fuch a man will deale unfoundly, he will difcover himselfe to bee rotten-hearted.

N'ete

So

So againe, a man that faith thus with himfelfe. I will not loofe my practice, I will not loofe my imployments, I will not loofe my trade, I will not loofe my dealing with my Customers; this is my Plowe, this is it, that maintaines both mee and mine, though I fuffer many things, yetthis is that I cannot beare, it would breake mee afunder, &c. I fay, let any man fay thus in his heart, (I doe butgive you instances, that you may understand what I would fay) fuch a man will deale unfoundly, and imperfectly, when heeis put to it, let it be anything in the world, I will not ftand to give further Inftances. Let a man examine himfelfe. and thinke what is neare and deare unto him. except hee bee inwardly willing to part with it. that hee can fay if any of the wayes of God fall croffe with this, if I bee any whit hazarded in the keeping of a good Conscience, by keeping this, I will part with it: I fay, except thou canft fay this, it is certaine thou haft a rotten heart. And the like I may fay for fuffering; If a man fay, fuch a great mans favour I will not loofe, my making, or my marring depends upon it, if there bee any fuch case, beeit what it will bee, theu artan unfound hearted man; and that is the meaning of that . If any man will beemy Disciple, he must deny bimselfe, and take up his dayly Croffe: As if hee should fay, if a man will not deny himselfe, in everything, if hee will not take up every Croffe (hee may take up to himselfe a profession to bee a Disciple, hee may make as many pretences, and thewes, as hee will, to bee my Disciple, but a true

and a genuine Disciple, hee canaor bee) hee cannor bee my Difciple, except he deny bimfelfein every thing, and take up every Croffe, and therefore let a man examine himselfein that , whether hee bee thus prepared to part with every thing, if thou wilt bee perfett; faith the Lord, (that is the place I their from) then fell all that then haft , that was the tryall, he was put to, and it is a tryall by which you shall judge of your felves.

So likewife, you shall finde another tryall, Mathew 6. and the laft; Bee youtherefore perfect, as your beavenly Father's perfect. There is another way of finding out this perfectnesse of heart, whether it beein us or no ; you must bee perfect, as your heavenly Father is perfect: no leffe will ferve the turne; if you bee not fo perfect, as hee is perfect you cannot bee faved, you are unfoundhearted.

You will say to mee, this is very hard, who is able to beeperfed, as his heavenly Father is perfeare

Beloved, the meaning of this is, not that you should reach his perfection; for who can ever doe it? but the meaning of it is this, there must bee as greata length, as great a breadth, and lari. rude in your perfection as in his, your perfection must answer his. How shall we know that? Gods perfection is knowne by his Commandements; Looke how largely the perfection of God is fet forth in the Scriptures, fo large your obedience must be. If it come short in any thing, if it bee not as long, and as broad (as it were) it is unfound,

Math. 6. 2 Property, To be perfed as God is perfect.

Objett.

ANTO. What meant by being per. fed as God is perfed.

and lame, and imperfed obedience char hall bee call away as evill, and counterfein! for you must bee perfect as your heavenly Father is perfect , faith Chrift, hee gives this as a reason of all that hee had delivered before, (you shall fee it in some particulars) fayth he, you have thought it enough to love your friends, but fayth hee, it is not enough, you minft love your enemies, you must bleffe those that curfe you, peake well of thefethat fpeakeevillef you. And when a man shall object, but this is a hard thing; that is the conclusion, faith hee, you must bee perfect, as your heavenly Father is perfect; hee doth thus, bee caufeth his funne to fine upon the good, and the had, bee canfeth his vaine to fall upon them, and your perfection much be as large as his: And so againe, perhaps thou art one that will abstaine from swearing greater oathes, butthat is not enough, thou must not sweare by thy haires, thou art not able to make one white, or blacke, much leffe must wee sweare by our Truth, and by our Faith, which is more worththen haires. So againe, perhaps thou art one that will not commit Adulterie; but if thou cherish finfull lufts, contemplative fornication, and uncleannesse in thy hears, thou fallest short, in that thy perfection is not fo broad as the Lords: (that is) that which his Law requires, that faith, Thou halt not luft. And so againe; perhapsthousayeft, he hathdone mee wrong, and I will doe him no injustice, but an eye for an eye, thou requireft justice according to retaliation, and proportion: But that is not enough, but thou must forgive perfectly wif hee

have done thee two or three or foure wrongs, thou much bearethem and leave revenge perfectly to Ged. If you object, this is hard, who can doit? He faith, beeperfeet, an your beavenly Father de. foryou feathe meaning of it. If you will finde out now, whether your heasts bee perfect or ne confider whether the latitude of them bee fuch. whether it beethus broad; that is (that I may expreffe it full to you) whether you walke fo exactly that you have not onely an eye to the maine pointe of every Commandement, but you observe the least particle of every Commandement, the least Iota, the least prick, and point, that you find in every Commandement. ni Except you doe this, I fay, your hearts are not perfed : the scope of that Chapteris to require the exact keeping of every Commandement, to the leaft, and to the smallest things. And there are the fethree reasons put toge. ther, to confirme it. 20 or savin had le anne :

Oneisthis, (faith hee,) every jot of the Law, is of somuch worth, though you thinke it a small thing. That it were better that heaven and earth should verify, then that it should. It is of greater pricethen the whole world. Therefore the Lord will not have the least jot of the Law to perish.

Againe, faith hee, the Pharifees would keep the great Commandement, the principall point, and part of every Commandement, but the particles of it, the nicer points of it, they would not keepe. And, faith hee, except your righteenful fego beyond theirs, except you go farther then they, you shall never be faved.

Then

Three reafons why we should be exact in keepingthe Commandements.

1

3

3.

Then the last is, that I named to you before, you moft bee perfect, de. There muft be fuch a latitude, for the extension, of your perfection, though not for the intension, and degree of it, as is in your heavenly Father, you cannot beefaved elle. Therefore, if you fay, that is a hard condition, Beleved you must know this, that lefus Christ hath given to all those that shall bee faved grace for grace, that even ashe requires perfection of obedience, in a latitude answerable to all the Commandements, to all the particles of them, even a perfection answerable to his owne perfection; fo he hath given us grace for grace, that is, heehath given us an inward abilitie of graces which answer every Commandement, hee hath given us grace for grace, as the Father gives limbe for limbe, part for part, there is not a little finger, nota toe, but the Father gives it to the Sonne, To the Sonne of God gives to us, Mofes brought the Law, but grace came by bim : and when hee would thew what grace it is, it is grace of fuch a latitude, that it enables you to bee boly, as hee is boly, in all manner of conversation. There is another expression like that, to bee perfest as your heavenly Father is perfett. Therefore if you would have the testimony of sinceritie, and of perfection to your felves take heed you negled not the smallest things. I know how usually it is found fault with: when men are fo curious to looke to every moate (it is to bee more nice then wife) it is too much straightnesse, and too much precifenesse, and exachnesse: but I beseech you con.

Cimile

confider the ground, I will be bold to fay this, that man that neglects the smallest thing; fay it be vaine speech upon the Sabbath day, say it beethe neglect, or overly performance of prayer from day to day, though hee will not omit the maine dutie; though it bee but a vaine speech, or vaine thoughts, though it bee that which the beff are continually subject unto, yet, if it bee so that hee have not continuall eye to them, fothat beenegled the finallest of these things, or it you can name any leffer Commandement, I fax, leg any mans heart bee of this constitution, that beenegleasthem, that hee hath not a speciall eye to the observance of them, a special care to keepe them, heeisunfound, and rotten at the heart, hee shall never bee faved continuing fuch, for the confirma tion of it, I will name but that one place, Pro. 19. 16. Mee that keepes the Commandements, keepes his owne foule, but he that despifeth his way, shall dye for it : That is, he that keepes the Commandements every way, that lookes to all the Commandements, and every particle of them, and fees how farethey reach as they are particles of the Commandements. The Commandement faith, Thou falt not kill, but to be angry with thy brother, to admit an inward distemper of malice and envie in thy heart, this small thing, though it be but a tranfient paffion, yet thou must make a speciall conscience of it. And fo, then fhalt not commit adulteries That is the maine of the Commandement, yet if thou have an adulterous eye, an adulterous rongue, or adulterous thoughts in thee, thefe are the touch-

Negleating the least of our wayes, a note of unfoundnesse. Pro v.

es of uncleanneffe, the tind uresofie, I fay, except thou maken conference of thele, and keepe the command thus farre in this extent, and thus exact. ty, thou doeff not keepe thine owne foule, for hee That thus keepes the Commandements, keeps his foule. butfaith hee, beethat defpifeth bis way, that is the word I meaneto urge, bee fall die for it that is. heethatthinkes thus, with himfelfe: Alas! thefe are poore, and small things, they are things of little moment, and therefore hee despiseth them. Well, faith hee, heethat despiseth the least thing, hee that despiseth any of his wayes, that is, the least particle of any Commandement, you see, what he faith, he doth not fay, he shall be affliced forit, but hee shall dye for it. Therefore I pronounce this out of that place as well as thereft, that he that despiseth any of his wayes, any part of Gods Commandement, seeme the dutie to bee of never folittle moment, unles he repent and amend, he shall dye for it, for now hee despiseth some of his wayes. Beloved, a godly man though hee faylemuch, yetthisis an inseparable property of aperfect heart, ftill he hath an eye upon every

thing, he doth not despise the least of his wayes, the least step, the least of particle, the least tindure of the Commandement, but hee hath respect to all.

somuch for this time.

Suorguotanubantio (22

LINIX thefe are the couch.

Note.



alke before me, and be thou perfect.



EE now proceede to the reft of the properties of this perfection, that you may try your selves b themy Andwe will Hold the little Course we did. natine of this perfection: that is, we will open to

ir those places of Stripture, wherein are expleiessofa perfect heart s And therekeepe you from mil ander flahame it . Hee rifieth

celabania; Selman s

1 Iohng.

3Cer.7.1.

rifieth bimselfe even as bee is pure. So likewise, 2. Corin. 7. Since wee bave fuch promifes , let us cleanscourschues from all pollution of flesh and for rit . That is, those that have these promises and beleeve them, will bee fill cleaning themselves : Contrary to which is that generation Spoken of, Preverbs 30, 12. There is a generation that are purein their pune eyes, but yet they cleanfe not themselves from their filebineffe. So that, my beloved, to have a purified disposition, to have a heart and a spirit readie to cleanse it selfe, this is to have a perfect heart: Sothat a godly man, hee may bee many times defiled with finne and uncleannesse, hee may have his heart many rimes muddie and impure, hee may have it clouded and overcast with passions and unruly affections, but yet it cleares up againe, and hee comes out of them all with more brightnesse, and with more clearenesse and purenesse of heart. The substance of it is this : wee deny not that a godly man may fall into many finnes, into many impurities, into many defilements, but yet hee arifeth out of them againe by an affiduous and dayly repentance, and ftill he growes up dayly to more and more perfection; as Da. wid, and Hezekias and the reft; whereas, on the other fide, amanthat hath an imperfed and unfound heart, though hee bee recovered out of a finneagaine, and againe, yet hee returnestoit, as it is faid, 2 Pet. 2.14. men that howe eyes full of a-

dultery, that cannot ceafe to finne: that which is laid of that fin there (they cannot ceafe to finne) that is

though

An unfoundheart cannot but relapfe. 3 Pet. 24.

though they make many Covenants with God, to leave their finne of uncleanneffe, yet they have eyes full of adultery, that cannot ceafe to finne, I fay, it is true of any other finne, to which an unfound hearted man is given up hee cannot ecale to finne, as Pro. 19.19 . A man of much anger fball fuf fer punishment, though beabee delivered , bis anger fall come againe : that is though hee bee often punished for his anger, for his diftempered anger and passion, though hee find many evilles of it, and to bee delivered fromit by many purpofes to returne to it no more, yet, faith hee, his anger will come againe, and againe; So that it is true which is faid in the generall, Let the feele bet been ten in a morter, yet hee will returne againe to his folly and wickednesse, it cannot bee beaten out of him: it is the nature of an unfound-hearted manthough bee bee often delivered, hee will returne againe, and againe. Ieroboam, though he wereadmonished, yet fill hee will seturne the He aelites though they were often quieted and fatisfied, vet being a ftiffe-necked people, they ftill rebelled and murmured against God, so Pharache fo that you may take this for a fure rule, that, take a man whose heart is not found, all the admonitions, all the mercies, all the afflictions, all the experience that hee can gaine by all the paffages of Gods providencerowardes him, and about him, will not keepe him from returning to his finne, but ftill hee falls backetoit againe, and againe, it gets frength ftill; but with a man that hath a found heart, that is perfed, it is not fo, hee

Pro. 19-19.

dealings will not keepe an unfound heart from finne, has doch into exactly recorners and southful for a time ture bleny not but hee is many times over alcon with the lame (lafternity) yet hee filleleanful to ban late it and yet to accept the

Objett.

or Buryonwill byedy takethe holicit men, may handbrid appendant times into finne, may free not ful incohe tame time againe and againe; yea, even incodrofit, and great transgressions;

Anfin.
A holy ma
may relaple into
finne-

priboted it cannot deay but heemay, thor wee multipast take away the righteouthelle from those that are person, whilest we seeker exclude those that are hypotrices and un found hearted, and therefore Liays I deay not that there may bee many helapses into the same links, though the heart be persociand sincere, and therefore to shew you plainly the difference, we must spend a little time in this point. There are these four differences between the turning against of a man whose heart is person with God.

4. Differences between the relapies of found and unfound-hearted men.

2. Diffe- A reneques A holy magetaground of finne by

feare frem

bee

First, you shall finde this difference betweene them; that a man whose heart is perfect with Gail, though he doe relapse into sinne, yet still her gets ground of his sinne, even by every relapse, (marke it) I say, hee gets ground of sinne, and Grace gathers strength by it, whereas on the otherside, an unfound hearted man, the oftener hersalls, the more sinne gathers strength; and eventhe goodnesse hee seemed to have had, is lessened more and more, till at length it bee quite abolished. This is a point much to be observed.

where

where it is a proper grace, where it is a right grace, let it bee wounded by any relapfe, by any transgression; I say, it gathers strength e ven by that relapfe, it is the nature of true grace lo to doe; It gathers ftrength, even from the contrary, as fire doth when it is compassed about with coldnesse, by an Antiperistasis, so it is with grace. It is a common faying that you have, and true (as you commonly understand it) that vertue growes stronger when a man falls into affliction: but more true, if thus taken, that Grace gathers Rrength, when it felfe bath received a wound? When the Grace it felfe is weakened as thou thinkelt ; it gathers more ftrength. As for example, let a found-hearted man, whole grace is true and right and genuine, and not connecreet; let him fall into any tranfgreffion that gives a wound to his graces, fay hee fall into any ad of intemperance, of anger and paffion, hee gathers more firength by it, thefe contrary Graces they grow brighter by it. It is not to with other men lithe more they fall the weaker they grow : David when once hee had committed the finne of cutting off the lappe of Sauls garment, none was more carefull than hee was afterward, hee would not offer him the least violence: And to Peter, when the grace of courage and boldnesse for the Truth had once received a wound by his denying of Christ you fee what strength hee gathered by ic; bec grew afterwards the bolden of all the Apofiles, as you fee, Att 4. So it is generall

Simile.

Note.

laplo, d

Instances.

A95 4. 12.

25.

with all the Saints : even those words, by which it is expressed in the Scripture, discover as much unto us . Hezekiab , when hee was falne into the finne of pride and boafting of his Treasure, fayth the Text, bee bumbled himselfe: you shall finde, 2 Chron 32.25. the words there used, are, the Lorderyed Hezekiah , the Lord left him, that hee might try him, and know all that was in his heart : the like phrase is used of Peters falling, Satan defires to winnow thee, but I baves prayed for thee, that thy faith doe not faile: Now marke it, when they doe fall into any finne wit is to them as atryall to the Gold, and a winnowing to Corne, every finne, every temptation, every fall, though Satan intend to burne out the good mettall, yet the iffue still is this; laples, that they look nothing by their fals; but sheirdroffe the Chaffe is all winnowed outs every finne they fall into, discovers that corruption that before they tooke no notice of as Hexekiab knew not the pride, before, that was in his heart, bur that action discovered it to him . fo it was thereby cleanled and emptied forth So likewise Peters cowardlinesse and fearefulnesse was discovered by that act, hee knew it more, and therefore was more watchfull against it, hee gathered more ftrength against it : fo that this is the nature of the relaples of the godly, that still they emprie their hearts more and more of chole finnes that they fall into: Againe, the graces to which they give a wound, ftill gather more frength, but with othersit is not fo, fill

Corruptions dilco. vered in re. lay hid before in Gods chil. dren.

they

they be weakned by their relaptes, the good things they feemed to have, are still lessened, and futter dimination till at length they bee quite abolished.

That is one difference.

The fecond is, though a godly man fall backe to finnesgaine and againe, yet never falls backe to the allowance of any finnes there is a great difference my Beloved, betweenetheletwo, betweene returning to the act of finne, and the al. lowance of it: Another man doth not onely teturne to the finne, but hee returnes likewife to the continuance init, hee is readie, in the end, either to excuse the finne; to finde out fome device and exclude forit, or elle hee is ready to fay, I fee it is impossible for meeto overcome it, I fee there is no remedie, I must give up my felfe to it: Thus you mall fee in the relaps of Saul , Saul tooke a refolution more than once, that hee would perlecute David no more; and no doubt this refo. lation was exceeding hearty for the time: but you fee, hee did not onely returne to the act, but to a continuance init, and an allowance of himselfe in it. So likewise did Pharash, hee resolved many times that hee would let the people goe, and made that promise to caseses and to the LORD, that hee would let them goe; but you fee, hee returned againe, not onely to the finne, but to fuch an allowance ofit, that hee excused himselfe in it, hee thought rather, hee had erred in his purpose of letting them goe, and so continuce still to retaine them. This you shall finde in all the falls of Hypocrites, in all their relap-

a. Difference, A godlyman allows him felfe in no finne the wicked do

Instances.

dialder

fes, that in the end (how ever for a time they may refume their purpofes againe) they weare them out, and they step backe to a refolution to continue in that sinner they thinke thus with themselves, I see it is a sinne that prevailes against me, I am not able to resistive it is too strong for me, and therefore I will go no more about it.

p.Difference, In their manner of rifing,

Thirdly, as there is a difference in this: fo there is a difference in their manner of overcomming, and in their manner of returning, when they arise out of a sinne, when they preserve themselves from it after a relapse, by which you may judge likewife, for you may judge the one by the other; A man whole heart is uniqued, may take to him-felfe a firong and fixed refolution, by which hee may refift the finne, and yet this banke may bee borne downe by the violence of Temptation; But in a godly man the reliftance is otherwise and accordingly the relaple is of a different nature; for the reliftance is after this manner, it is as when you see one streame refist another; as you fee in Rivers that are subject to ebbing and flowing, there runnes a contrary streame, that over-beares it : lo it is in those that are foundhearted, there is a strong inclination that carries them another way, fuch as was expressed, Gala. 5. 17. The Spirit lufteth against the flesh ; lo that if you marke the manner of their overcomming, the manner of their rifing out of their relapses, you shall finde them to bee in this manners put the cafe the selh, for fome brunt, for fome fit , hath gotten the better, not

Simile.
How a foundheart relifteth finne.

Gal-5.17.

withstanding saith hee, the Spirit lusts against it. and fuffers not the fleffi to doe what it would that is, there is a contrary frealine within him which refifts those defires of the flesh, that bindes them againe, and leades them captive as before the Spirit was led captive : In othersit is not fo, there may bee a certaine fixed refolution, which may relift aftrong temptation; as a banke or a rockerefiteth a strong billow: but there is a great deale of difference betweene this; and those rilings out of relapses that are done by a contrary freame, by the lufting of the Spirit: for they have no fuch spirit in them, to lust against the flesh, and fo to bindeit, asit were, to overcomeit, that they returne no more to those finnes, to which before they were given up.

Last of all, there is this difference betweene them, hee that hath a perfect heart, hee that is found hearted, while hee is himfelfe. hee never relapfeth into any finne : marke its while hee is himselfe: which note I ctake ont of Romanes 7. a place which you know: Rom.7.10. It is no longer I, but finnethat dwelleth in mec ? that is, as if hee should fay, I, while I am my felfe, neverfall into any finne; but when I am diftempered, when I am overcome, and overruled by finne, that dwelleth in mee, then I finne and fall backe: but otherwife, I fay, a godly man, while hee is himselfe, never relapseth into any finne, hee cannot finne, because hee is borne of God, hee keepes himselfe that the evill one rouch him not; the ground of which is he-

4. Difference, A godly man when he is himfelfe, fins not.

cause